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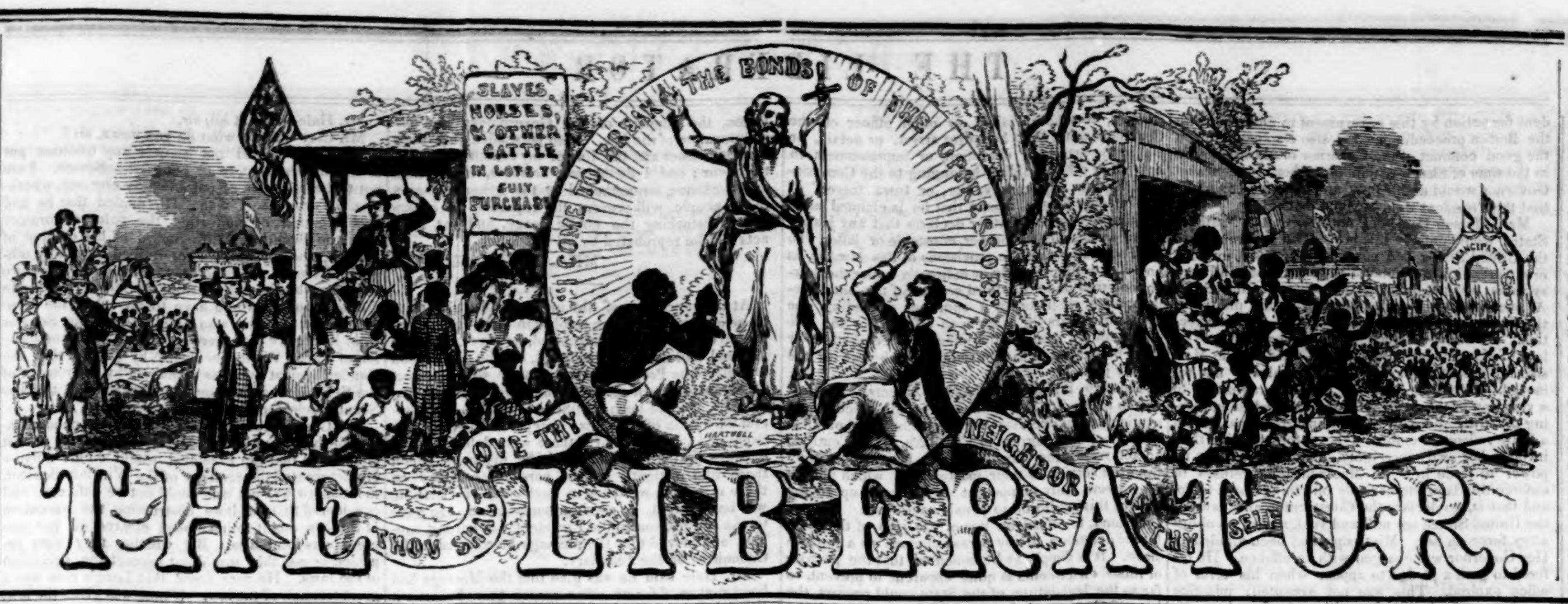


NO UNION WITH SLAVEHOLDERS!

THE U. S. CONSTITUTION 'A COVENANT WITH DEATH, AND AN AGREEMENT WITH HELL.'

☞ 'Yes! it cannot be denied—the slaveholding lords of the South prescribed, as a condition of their assent to the Constitution, three special provisions to secure the perpetuity of their dominion over their slaves The first was the immunity, for twenty years, of preserving the African slave trade; the second was the stipulation to surrender fugitive slaves—an engagement positively prohibited by the laws of God, delivered from Sinai; and, thirdly, the exaction, fatal to the principles of popular representation, of a representation for slaves—for articles of merchandize, under the name of persons. . . To call government thus constituted a democracy, is to insult the understanding of mankind. It is doubly tainted with the infection of riches and slavery. Its reciprocal operation upon the government of the nation is to establish an artificial majority in the slave representation over that of the free people, in the American Congress, and thereby to make the PRESERVATION, PROPAGATION AND PERPETUATION OF SLAVERY THE VITAL AND ANIMATING SPIRIT OF THE NATIONAL GOVERNMENT.'—JOHN QUINCY ADAMS.

WM. LLOYD GARRISON, EDITOR. OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN ARE ALL MANKIND. J. B. YERRINTON & SON, PRINTERS.

VOL. XXI. NO. 9. BOSTON, MASS., FRIDAY, FEBRUARY 28, 1851. WHOLE NO. 1051.

Refuge of Oppression.

From the Lawrence Courier.

GEORGE THOMPSON

Has recently been among us, as the advocate of certain radical changes in the private policy of our country. As great importance is attached to his mission, and great influence claimed for him, by many people, it becomes our duty, as a public journalist, to discuss his conduct and its tendencies. If Mr. T. came among us as a private individual, the case would be otherwise. But when he proposes to alter our institutions, or to set a part of the Union in opposition to any other part, it becomes us to ask what are his qualifications for the task, and whence does he derive his authority as director of our public opinion? We look upon the English nation and our own as upon two families, each delighting in friendly offices towards the other, but having its inner sanctuary, into which the other delicately forbears to intrude. Each family is open to the criticisms of its neighbor, but it feels outraged if that neighbor enters into its private circle, to create quarrels between the brethren who sit around its hearth-stone. However desirous the different members of either family may be of producing reformations in the habits of other members, a regard for the dignity and sanctity of their household will lead them to hide the erring one's short-comings from other eyes, and to resent promptly any interference from without. This was the view taken by Lord Morpeth, who visited our land a few years since. *He* says of slavery:—

'It was a subject which I felt, during my whole sojourn in America, as I feel it still, to be paramount in interest to every other. It was one on which I intended and endeavored to observe, a sound discretion; we have not ourselves long enough washed off the stain to give us the right to rail at those whom we had originally inoculated with the pest; and a stranger, abundantly experiencing hospitality, could not, with any propriety, interfere wantonly upon the most delicate and difficult point of another nation's policy.'

Now, if Mr. Thompson comes here, as was announced, simply to visit his friends, why does he not adopt the same generous course? If he did so, our people would honor him. They would call for blessings on the head of the man who had done so much to benefit the poor and misused of his own land; who has secured so many precious rights and blessings to the ignorant and down-trodden subjects of his country in Hindostan. For these deeds, they would do him honor, while any little unpleasant recollections of the past would be dismissed and forgotten. But, instead of doing thus, he comes among us advocating a dissolution of our Union, and seeking to lead us to such a course as would spread the indescribable horrors of civil war throughout our borders. He seeks to destroy the confidence the community have felt in the religious institutions, to establish which our Pilgrim Fathers suffered more than death. Already is scepticism and irreverence abounding to a fearful extent; and Mr. T's course in holding secular meetings and political discussions on the Sabbath, attracting the lovers of novelty and excitement away from church, is calculated to increase the evil. Again, he abuses, in no measured terms, the leading statesmen of the land, and advises the violation of the laws on our statute-book; thereby striving to undermine the only safeguard of our liberties—reverence for law! This course we can tolerate in Garrison and his co-workers, because they are our fellow-citizens, and have a right to express their opinions with freedom, so long as they allow others to do the same. We regard them as sincere, but infatuated men. But Mr. T. is an active member of one branch of a foreign government. Those questions upon which our own people may differ as much as they please, do not concern him or his. Our sectional differences have recently almost destroyed our nation. At the present time, the patriotic of all parties are endeavoring to restore confidence, and to strengthen the weakened bonds of union. But this foreign officer steps in, denouncing the peace-makers, and doing all in his power to revive the deadly quarrel. What excuse has he to render for thus intermeddling with the private affairs of a nation fully competent to take care of itself? 'An irresistible feeling of philanthropy'! said a friend to us. Then let him return to England, and war against the oppressive taxation, which takes a piece of crust from each orphan's mouth, and cuts its tithe from the widow's weeds and the dead man's shroud! Let him go to the mining regions, where satiated husbands sell their wives to the highest bidder, as we have known to be done since Mr. Thompson came amongst us—done to a fair and faithful wife, in spite of her tears and prayers! Let him go to the boasted army and navy of his country, where his fellow-Britons daily writhe and bleed under the lash; or to the factories of his land, and see the 20,000 little boys, and 16,000 little girls, less than thirteen years old, toiling for the bread and water that keeps the breath of life in their deformed bodies; or to the *sweaters'* shops, where poor girls sew fourteen hours a day for a scanty pittance that hardly preserves life, until, becoming desperate, they yield to the golden allurements of guilt, and are lost forever. After Mr. T. has reformed these abuses and a hundred others, it will be more tolerable to have him proffer his services to remove the mote from the eye of his neighbor!

We have for years followed Mr. T's course with warm approval, and we now have for him but the kindest feelings. We hope that he will see the error of his course, and return to his legitimate field. There he may make amends for his misjudged blows at the peace of our country, and secure the noblest of requiems for his tomb—the tears and blessings of 'God's poor'!

From the Lawrence Sentinel.

GEORGE THOMPSON—THE LONDON TIMES.

The 'Thunderer' of printing house square has fulminated one of its fierce bolts at the head of the *qualified* member for the Tower Hamlets, says the N. Y. Irish-American. George Thompson receives $1500 a year from the Anti-Slavery Society of London, as his salary for doing the stump oratory of professional philanthropy. That sum *qualifies* him for a sofa in Saint Stephen's, and as a firebrand in Boston. Pending the passage of the compromise or omnibus bill in Congress—at the critical moment when the destiny of the Commonwealth was oscillating between disruption and destruction on one side, and union and stability on the other—the eminent anti-slavery clown threw a somersault into the ring at Boston, with the hope that his performances might have the effect of setting the American nation in a blaze from New Orleans to Buffalo. The 'Times' and 'American' think rightly and speak decently when they tweak this audacious missionary of the devil by the nose, and hold up the mercenary creature to the contempt of the world. There are those who, sincerely fanatical, would set the bondsman free, careless about consequences. These enthusiasts we pity and respect. *They* are the slaves of opinion which will not reason, of an ideality running riot with judgment. But *Thompson* is a cold-blooded hireling, who, under the mask of sincerity, carries the bravo's dagger in his sleeve, to cut the throat of this Union at the bidding of his employers. We know this man, and know those who know him well; and if our information be not most faulty, his commission to America, this trip, is a duplicate of rascality. We accuse him, openly and above-board, of being not only the paid agent of the British Anti-Slavery Society, but of the British Government—his mission being to assist, by wild and reckless declamation, in breaking up the connection between the Northern and Southern States of this Union. Mr. Webster, of course, will not fail to advise Mr. Abbott Lawrence of the matter; nor will that distinguished prop of republicanism neglect to do *his* duty in the premises. We hope that this dissolution-of-the-Union and blood-spilling-civil-war-propagandist [what a horrible monster!] will not be permitted any longer to roam over the nation, spitting his poison broadcast, and openly preaching the destruction of the most godlike,—the greatest happiness of the greatest number,—government mankind has yet known.

From the Washington Union.

ABOLITION DEMONSTRATION.

We find the following in the New York Herald. It shows that the abolitionists are busy about Boston; but, at the same time, it proves that their violence is only equalled by their insignificance. As for the conduct of the miserable fanatic Chaplin, we are not surprised at any thing he does, with the penitentiary before his eyes. But so far as regards Thompson, the member of the British Parliament from the Tower Hamlet, he is acting just as we predicted he would on his first advent here. We said he came for no other purpose than to aid in the slavery agitation, and to contribute his mite to the disunion projects of the abolition fanatics. This was indignantly denied by the New York Post, the New York Tribune, the Liberator, and several other abolition organs, and we were censured for casting such reflections on this illustrious British philanthropist. It was said that he came only on a visit to his friends, and for purposes in no wise connected with our domestic affairs. What say these apologists now? He has been following the example and emulating the zeal of Garrison and Fred. Douglass, his two bosom friends and cronies. How do the good people of Boston relish this vile incendiary from abroad, who repays the indulgence he receives by slander of and insult to the people and government of this country?

ABOLITION MEETING IN BOSTON—DISGRACEFUL PROCEEDINGS.

BOSTON, Jan. 18, 1851.

Mr. Wm. L. Chaplin, who has been bailed out of prison for having been caught in the act of abducting slaves from their masters, was received last evening at Tremont Temple by an audience of about 700, one-third of whom were colored people. He related his story, and a subscription was raised toward making up the $25,000 for which he is bailed. George Thompson, the notorious English abolitionist, arose amid applause and hisses, but the disturbance was not so great as to prevent his speaking. He said he blushed for the city of Boston, and that acts had been committed here which make it stink in the nostrils of humanity. He abused the Union meeting which was held in Faneuil Hall, President Fillmore, the South, the Church, &c. He was frequently interrupted in his speech by indignant hisses and cries, and there would undoubtedly have been a serious disturbance, had the holding of the meeting been more generally known.

Selections.

From the Portland Transcript.

GEORGE THOMPSON'S LECTURE.

George Thompson, the English Reformer and Member of Parliament, lectured before the Anti-Slavery Lyceum on Thursday evening of last week. The Temple Street Chapel was filled to its utmost capacity by an attentive audience, who cheered and applauded the speaker throughout his discourse. His reception was warm and enthusiastic, such as he has every where received out of Boston.

Mr. Thompson is a fine looking man, of a tall, erect figure, graceful manners, and a countenance beaming with the light of intellect and warmth of heart. He is more of the Yankee than the John Bull in his appearance, being of that lean sort that Cæsar liked not.

He is an eloquent speaker, clear and distinct in his enunciation, animated in gesture, rapid in the evolution of thought, and rising, occasionally, to a lofty flight. In denunciation and satire he is terrible, flaying his enemy alive, without mercy. The approach of a conflict warms him into a fiery energy, as the blast of the trumpet shoots fire through the veins of the war-horse. Strong in the consciousness of the purity of his motives and the goodness of his cause, impatient of wrongs, and hating tyranny with all the strength of his nature, he is eager for the conflict, and throws himself into it with an ardency and impetuosity that sometimes hurries him into indiscretions. But his sincerity fully atones for all. No one can doubt *that*, who has looked upon his open countenance, listened to his burning words, or followed his course from his youth up. In his off-hand speeches, he is often discursive and rambling, but whatever topic he touches upon is presented in a strong light. In argument he is clear and conclusive, in retort ready and pointed; playful in humor, while his shafts of satire tell with wonderful effect.

☞ George Thompson, the English orator and reformer, delivered a lecture last week before the Anti-Slavery Lyceum of this city. I did not attend, because I cannot hear; but understand the house was crowded, and that he spent some time in using up the editor of the Daily Evening News—rather small game to waste powder on. His stopping to rebuke that editor was like a noble horse turning round to kick at a donkey, or a majestic lion turning aside to snap at a polecat.—*Portland Pleasure Boat.*

SPEECH OF GEORGE THOMPSON, ESQ.

Last week Thursday evening, we had the rare pleasure of listening to a noble address from that gifted champion of a world's freedom. He is in oratory much like what Jenny Lind is in music. His vindication of himself against the petty slanderers who have sought, behind his back, to injure him, was perfect. So annihilating was his treatment of the *News*, which the day before tried to excite a mob against him, that we have not been able to conceive of it since. Never did another mortal *thing* get such a drubbing. Would that several more editors in this State had been there.

So evident was his attachment to this country and its free institutions; so forcible his argument against slavery, and so eloquent his appeal to America to save itself and its victims from its power; so perfect his defence of abolitionists, and so inspiring his testimony to their cause and its prospects, that the vast audience often greeted him with rapturous applause. We can understand now why tyranny and its minions on both continents quake at his approach. We hope to publish a sketch of his speech hereafter.—*Portland Inquirer.*

From the Practical Christian.

GARRISON AND THOMPSON AT HOPEDALE.

On Sunday last, our Community were favored with their long expected visit from William L. Garrison and George Thompson. It was an interview to be remembered with lasting gratitude. It was an unostentatious and quiet reception of two devoted Christian Philanthropists, by an humble people who knew how to appreciate them. It was an occasion fraught with deep emotions and affecting sympathies. All gathered around a common Father's altar in reverence and love. All sat together in holy communion of soul, the refreshings of heaven descended upon us, and our communications were purifying. Necessity, however, rendered the stay of our friends brief—too brief; but their work constrains them to an almost perpetual activity. May they be sustained in it by the outstretched hand of the Most High, till down-trodden humanity be lifted up, and this besotted world feel the presence of regenerating truth. The sympathies and prayers of this little Community will go with them along their pathway of toil and trial, ever bidding them God-speed in the cause of Christ and humanity, till the consummation of their mission.

In the evening, Geo. Thompson addressed an immense audience in the Orthodox Meeting-house, at Milford, on the all-engrossing subject of American Slavery. Thanks to the Minister, Committee and people of that Parish, for their liberality in opening their sanctuary on the occasion. A blessing will rest upon them for thus befriending the poor slave, by affording one of his most eloquent and devoted advocates an opportunity to plead his cause. Great are truth and justice, and they will prevail. 'Wait a little longer.'

From the Hingham Journal.

MR. THOMPSON'S LECTURE.

Being absent from town, we did not hear Mr. Thompson's lecture on Monday evening. A correspondent, however, has sent us the following sketch of it:—

The last of the series of three lectures, by this gentleman, was delivered on Monday evening, to an audience highly respectable in numbers, notwithstanding the very inclement weather, and the worst walking of the season. Had the evening been pleasant, and the travelling good, we doubt not that the Town Hall would have been entirely filled. The result of this experiment, under unusual obstacles, ought to encourage our town's-people to take immediate measures to secure a number of additional lectures, sufficient to make out an ordinary winter's course.

The impression made by Mr. Thompson has been, we think, highly favorable and gratifying. No man has ever contended, in this country, under the weight of greater prejudice, or more determined opposition. Indeed, it is scarcely possible to conceive of a popular feeling, based upon no specific and well-grounded facts and reasons, being so general as that which Mr. Thompson has had to encounter in America. But, the ease with which he has been enabled, by the force of his genius and winning manners, and the true native dignity which belongs to him, to triumph over the prejudices, and to appeal, successfully, to the better sense and the more magnanimous judgment of the people, is as instructive as it is pleasant to witness.

In listening, last Monday evening, to his lecture on the politics of England—to his enlarged and liberal ideas of political philosophy, his graphic descriptions, his discriminating delineations of party characteristics, his frank confessions, the clearness both of his reasoning and of his narrative, and the peculiar grace of his oratory, we could not but wish that every one who has denounced and decried Geo. Thompson could, if but once, meet him, face to face, in the lecture room, and be brought under the influence of his own mind.

That lecture was one which would be heard with profit, by every American audience. It was one calculated to make us estimate the greatness of our privileges, and the importance of our fidelity, as citizens, to the principles of our government, and to the ideas on which is builded the fabric of our liberty.

And, with all our hearts, we desire that the efforts of the people of Great Britain, and of such champions as Richard Cobden, John Bright, Joseph Hume, and George Thompson, may, day by day, strengthen and grow, until final success shall reward their labors and cares; and our brethren of our mother land share equally with us the blessings of democratic institutions and of just self-government. Little do the people of the United States appreciate the peculiar glory, or the peculiar responsibility of their situation before mankind. Little do they understand the hearts of the enlightened philanthropists of the old world. If they did, they would bear willingly their rebukes, and look more anxiously than now, to the influence of their conduct on the hopes of liberty and the fears of despotism in other lands.

Inauspicious as was Mr. Thompson's reception, last autumn, in Faneuil Hall, we trust and believe his visit has, so far, been a useful one; and that his success before the people, when they have been permitted to hear, has been alike honorable to him and to ourselves. * * *

THE FUGITIVE SLAVE LAW.

In the New York Assembly, Jan. 29:—

Mr Bradley, of Cayuga, offered the following resolutions:

Whereas, free citizens of the non-slaveholding States have been imprisoned by South Carolina, in direct violation of that clause of the Constitution which guarantees that the citizens of each State shall be entitled to all the privileges and immunities of citizens of the several States; and whereas Congress, in enacting the present Fugitive Slave Law, has done all in its power to secure to the slaveholder his alleged right in slaves; therefore,

Be it Resolved, (if the Senate concur,) That our Senators in Congress be instructed, and our Representatives requested, to use all honorable means to secure the passage of a law to prevent the recurrence of a like outrage on the rights of citizens of the free States, and in violation of the Constitution of the United States.

Resolved, (if the Senate concur,) That the Governor of this State be requested to furnish each of our Senators and Representatives in Congress a copy of the foregoing preamble and resolutions.

A resolution offered by Mr. Norton, reaffirming the joint resolutions adopted by the Legislature of this State on the 15th Feb. 1850, as being the true expression of the opinions at present entertained by the people of New York, was laid over.

ANTI-SLAVERY MEETING.

A public meeting of the members and friends of the Glasgow Female Anti-Slavery Society, and of parties favorable to the universal abolition of slavery, was held in the Merchants' Hall, Hutcheson street, on Tuesday evening, the 21st January. The Hall was crowded, and hundreds had to go away who could not gain admittance—Wm. Smeal, Esq., occupied the chair. On the platform we observed—the Rev. George S. Ingram, the Rev. David Johnstone, the Rev. George Jeffrey, the Rev. Wm. Scott, Bailie Pearson, Dr. John Black, Messrs. John Knox, John Barr, John B. Ross, James Clark, Andrew Paton, James Couper, R. Brown, James Turner, James Clark, James Cairns, Robert Gardner, J. Hoey, F. B. Stuart, Robert Simpson, &c.

On the motion of Bailie Pearson, Mr. William Smeal was unanimously called to the chair.

The Chairman rose and said—I feel, my friends, that my first duty on taking this chair, is to thank you for this renewed mark of you confidence. When I look at the programme of business before me, and know the able and interesting speakers by whom you are to be addressed, I shrink from the thought of taking up your time by any remarks; and yet I can hardly refrain from offering a few observations on the present occasion. I deem it proper to do this, not only because of the object which has brought us together, but because there has arisen among its friends some difference of sentiment in regard to the best means of promoting it. This has led to secession from the society, and the formation of a new association. It has been said by some, 'we can no longer co-operate with you, because there are anti-slavery men in America, who hold and propagate opinions on other subjects to which we are diametrically opposed, and we refuse to be held as either acquiescing in them, or being in any way responsible for them.' Now, I never entertained the idea that, in associating to promote the anti-slavery cause, or any other benevolent object, we were, any of us, to be held responsible for the opinions of our neighbors, or they for ours, whether in regard to religion or politics. (Applause.) On the contrary, the understanding and the practice have ever been, that each held his own views on all other matters, but agree to co-operate for the overthrow of slavery. (Applause.) So was it in the Bible Society, the Temperance Society, and others that might be named. Unquestionably, I should feel most satisfaction in laboring with those who agree with me the most intimately. I can have no sympathy with any, either in this country or America, who daringly presume, with their finite capacities, to sit in judgment on, and impugn the government of, the Almighty Ruler of the Universe. Rather would I be of those, who, with the sublime Milton,

'Would assert eternal Providence,
And justify the ways of God to man.'

(Applause.) I could not hold fellowship religiously with those who detract from the principle, that 'all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works.' Least of all, could I harmonise with any who deny the divinity of our Lord and Saviour Jesus Christ—which I believe to be the 'chief corner stone' of the Christian edifice. But, notwithstanding all this, if there be here, or in America, those who, though differing from me on these and other points, are yet of unblemished moral reputation, who are spending their energies in behalf of the down-trodden slave, and who, of all others, most enjoy his confidence, I am not prepared to abandon association with these men. No! The American Anti-Slavery Society, with whom the friends of Emancipation in Glasgow have long co-operated, is *catholic* in its Constitution, consisting of men of all religious opinions, orthodox and unorthodox, who, without referring to these differences, harmoniously meet and labor for the extinction of slavery. Need I tell you, that among these are that prince and pioneer of abolitionists, William Lloyd Garrison, and his coadjutors? and therefore I would continue to co-operate with them, until the fetters are shorn from the limbs of the slave, and he walks abroad, 'redeemed, regenerated, and disenthralled by the genius of universal emancipation.' Our friend George Thompson is at this hour laboring side by side with those devoted abolitionists in the United States, in this important crisis of their cause—a crisis which I fondly trust may issue, through the ordering of Providence, in the entire overthrow of American slavery. I hope we shall hear from his own lips, on returning from America, what are the state and prospects of the anti-slavery cause in that country. Meanwhile, let us, stimulated by his example, strengthen the hands of the friends of the slave; and, in view of the great work yet to be accomplished, may they be encouraged everywhere to persevere in the good cause of emancipation, by the sentiment breathed in the following lines:—

Spirit of Freedom—on! O pause not in thy flight,
Till every clime is won, to worship in thy light!
Speed on thy glorious way, and wake the sleeping lands;
Millions are watching for the ray, and lift to thee their hands:
On—till from every vale, and where the mountains rise,
The beacon lights of liberty shall kindle to the skies.

(Applause.) Having offered these few remarks, I now call on our friend Thomas Brown to read the report of the committee.

Mr. BROWN then read a very lengthy report, detailing the proceedings of the society for the past year. The receipts for the year amounted to upwards of £139. The report, at great length, stated the reason why the society should continue their support to the American Anti-Slavery Society, and repudiated the idea that they were at all responsible for the sentiments or opinions, on other subjects than those of anti-slavery, of any of the members of the American society.

The Rev. Mr. JEFFREY rose, amid enthusiastic applause, and said—The motion I have to make is as follows:—'That the report now read be adopted, printed and circulated under direction of the committee; also that the remanant members of the committee and office-bearers be requested to continue their services, with power as usual to add to their number.' I have much pleasure in moving the adoption of the report now read. It is a well-written document, clearly sets before us the history of the society's proceedings, the grand principle on which it is founded, and the claims it has on public countenance and support. It is admirably fitted to give the friends of the anti-slavery cause, at the present juncture, the enlightenment which some may need who are not so versant in the history of the anti-slavery movement as you (the chairman) and others who are around me, and will at least tell that, while we hold fast by the motto inscribed on one side of our flag, which reads thus,—'No union with slaveholders,' we are just as true to the motto on the other side of it, and that is, 'Union with all, without distinction of creed, or sect, or politics, who are as one with us in our watchword of immediate emancipation to the slave;' in our remonstrance with all slaveholding or slavehaving churches and their apologists, that they cease to perpetrate or to palliate sin, and now give warning to the slaveholder, that he is required by God, and it is his duty to man now, at once and for ever, to undo the heavy burden, to let the oppressed go free, and to break every yoke. (Cheers.) It is an exhibition of our principles and a history of our proceedings, and I reckon the report well fitted to give renown to the cause. (Applause.)

There are some things in the report that invite remark. It says that we have not for some time courted public attention, because there has not been any marked cause for a meeting of the society. Though we have had no public meeting, the ladies unobtrusively and efficiently, have been doing their work. Let me say that all honor is due to them for their indefatigable zeal and diligence. No cause can well proceed without them, and it seldom fails of success when it engages their hearts and energies. (Applause.) I am certain, however, that while for some time we have had no public meeting, there has been no diminution of public interest in the anti-slavery cause, or in the influence which this society and kindred societies of standing and character have exercised upon the public mind. We have had no need to meet to expostulate with brethren who forget that they are Britons, and the custodiers of the world's liberties, when they set their feet on the shores of New England, again, to remonstrate with churches who, in their slaveholding attachments, forgot the wrongs of the slave, though to redress these wrongs his prayer rose to Heaven for pity, and to man for help. Nevertheless, our work has been going on—nay, we might point to some societies who, in deference to the power of public opinion, have been forward to declare that slaveholders shall not be members of their ecclesiastical association, or admit to sit with them in their meetings. Are not these evidences of progress? 'Still it moves,' said the starry Galileo, as he gazed from his prison-house, where the Roman Inquisition had lodged him, because he maintained the earth circled round the sun; and with an eye fixed on public opinion, we say still it moves, and onward it shall move, gathering and growing not only in this country, but also in that land of stars and stripes, where all men are said to be born free and equal, and yet where there are upwards of 3,000,000 in bondage, until it has overturned every system of oppression and wrong, and given to every man his inheritance and inalienable birthright, as a being endowed with reason, and created in the image of God. (Cheers.)

I cannot forget that this Society is designed to aid the Boston Anti-Slavery Bazaar, for this special reference is made in the report. That Bazaar is held under the auspices of the American Anti-Slavery Society—a Society catholic in its constitution, and consistent in its unswerving advocacy of the rights of the slave. We who are on this platform are not ignorant of the history of the American Anti-Slavery Society. Nor are we ignorant of the abuse to which its supporters have been exposed in America, and which they have heroically endured, because they would turn aside neither to the right hand nor the left from the great principle and purpose of their association. It is well noticed in the report, that the American Anti-Slavery Society is composed of all classes of men, without distinction of creed or politics. Whoever enters the door of the American Anti-Slavery Society is met without being asked what he thinks about philosophy—what about politics—what about theology—but what is his belief about slavery—(cheers)—and if he is right on slavery, he is a member of the Society. The Society thus comprises men of every shade of belief in Christianity and politics; all, however, are united in one thing—in a determination to live and labor, not for the amelioration of slavery—not for the aiding only of fugitive slaves, a thing highly commendable and humane, (but as fit to abolish slavery as a nutshell is to hold the ocean)—but to live and labor for the extinction of slavery itself, which will ameliorate slavery by destroying it, and aid the slave to freedom without the need of his flying from the land of his birth.

Now, Mr. Chairman, let me say to you, that there are two things about this American Anti-Slavery Society, that commend it to me as the agency we must honor, as heretofore, if we would wish the extinction of slavery in the United States. First, the catholicity of its platform—a platform like our own, where men of all creeds and politics may meet—a platform which, I can tell this assembly, is kept close to the discussion of the anti-slavery cause, and to what alone bears upon its progress. Next, the simplicity of its principle. And what is that principle? the immediate emancipation of the slave—the immediate extinction of the evil that dims all the glory of American independence. The slavery of America is a great religious, social, and political wrong, and the American Anti-Slavery Society includes men of every religious sect, of every social grade, of every political hue, that say we are ready to aid in the removal of the wrong, and thus give to their fellow-man the liberty he has a right to claim in the name of religious truth, of social right, and political justice; and need I tell you, Sir, that the very catholicity of its platform is an assurance to me that it does keep and must keep by its principles, and that I must not forget its claims on our confidence and support. The very fact that it embraces in it men of varied belief in all other topics, is a guarantee that its platform can never become sectarian, or its exertions ineffective. Now, sir, let me tell you, that I have no confidence in any Anti-Slavery Society in America that has a different constitution or another platform. I say, Mr. Chairman, and I say it advisedly, if we are to have anything to do with America at all, and we dare not cease to have to do with her, although we commonly have to do with a Society that comes forward with the character and claims of the American Anti-Slavery Society. For, while the catholicity of its platform, and the simplicity of the principles of the American Anti-Slavery Society commend it to my confidence and support, it has another claim, one I were ungrateful if I forgot to name. It is no upstart Society, or untried agency. You will have to view its character by years of labor—untiring labor in the cause of the slave—labor amidst the vilest abuse, and the most active persecution. It has not burst into life when controversy became popular. It made it popular. (Loud cheering.) It has been maligned again and again in America, and the character, especially, of its able and active President, Mr. Wm. Lloyd Garrison, defamed; but what harm has malignity done him, or where is the spot of infamy on the character of that just and good man, whom history will own as the pioneer in the great work of true American independence? The American Anti-Slavery Society is before the world. I have never met a colored man yet, that did not look to that Society as the only true friend of the slave in the United States, or speak of Wm. Lloyd Garrison without enthusiasm. I have seen impartial observers from the States, and they fail not to admit it. Did I need, sir, to ask confidence in the American Anti-Slavery Society, or support toward the Anti-Slavery Bazaar, I can appeal to its history, to its principles, and to unprejudiced testimony, and find much reason for my confidence and support. The report notices a circumstance which has made me dwell somewhat at length on the Constitution and character of the American Anti-Slavery Society. It notices the defection of four female members from the committee of this Society, and the institution of another Society. I have little doubt that this step of defection has been taken hastily, and that it has been taken rather in ignorance than through unkindness. I, for one, should have passed over this matter entirely, had not the name assumed by the Society which has been instituted, been so very like that on whose account we have this evening met. Let me say, however, that this defection took place without reasons assigned to any meeting of committee, and on the ground that Henry C. Wright, who was once in this country, had written certain articles on peace in the 'Liberator,' a paper edited by Mr. Garrison, in the opinion of those who have left this Society, of a blameable character, and that therefore the Boston Bazaar, under the patronage of the American Anti-Slavery Society, was not entitled to confidence and support. I have no doubt that these persons, who have left this Society, did not know that the 'Liberator' is no organ of the American Anti-Slavery Society—that Henry C. Wright is no agent of the Society—that the American Anti-Slavery Society has as little to do with Mr. Wright's or Mr. Garrison's opinions, on peace or war, as you have this evening with my opinion on Popery or Church Establishments. Sir, if the views of the parties who have left this Society were to be admitted, to what would they lead? What Society, for any general object, would ever be instituted, or operate in the land? If we are to think alike on all points, before we agree to do any thing on one point, co-operation for the removal of social evils is at an end. Here is a poor man drowing in the river, and ere I throw a rope or give a pull, I must ask him his creed, and though certified of his limited Presbyterianism, I am scarcely able to withdraw him from the water, A stranger, however, approaches, and must I ask him his creed ere I bid him take hold of the rope? The thing is an amazing practical absurdity. What would have been thought of the sagacity of Mr. Cobden if he had not made the Anti-Corn-Law League inclusive of all who sought the repeal of the corn-laws, no matter what was their political party, or if he had excluded any, because, on other platforms, they had denied Tory or Whig politics? We had still been under the heats and colds of the fiscal sliding-scale. Sir, the American Anti-Slavery Society is crying out, 'All hands to the rope'—they will take the aid of every man and of every woman who will give aid to the extinction of the evil of slavery. They are societies, not for testing men's creeds, but for testing their humanity; and their grand mission shall not have been accomplished until the evil of slavery is extinguished from the world.

It appears that the parties who have made a defection from our Society condemn the views of Mr. Wright on war or peace. The American Anti-Slavery Society and this Society have nothing to do with their members' views on peace or war. They have nothing to do with their views on other subjects, if they keep away from those subjects on the anti-slavery platform. I am not here either to defend or to condemn the views of any man on any subject away from the object of the Society. This is not a platform for any thing but anti-slavery, and I am here to contend that we must keep our Society unsectarian and catholic. We must keep no man from our Society, whatever be his religious opinions, if he is a true friend of the slave; and he must not bring his religious opinions to our plotform, nor will he be permitted to bring, under the guise of slavery, any but the cause of our brother who is in bondage. What he may say elsewhere, and on other points, is not our concern; it is what he may say here, and on this point—the extinction of slavery. Let us keep by the American Anti-Slavery Society, and keep our bond of union as catholic as ever. That Socioty is doing the work in America, and is the only one that enjoys the confidence of the slave; and, when it has achieved American freedom, we shall share in the glory of the victory. That day is not far distant. The sun of that glorious day of emancipation is rising—the Fugitive Slave Bill is proof of it—it is the very last gasp of tyranny—the last struggle of the tyrant's power, and the morning star of freedom. Ere long, our brethren of mankind shall all join in the rapturous shout that shall arise from the hearts of an emancipated world. The reverend gentleman sat down amid loud applause.

Mr. JOHN B. ROSS seconded the motion, which was unanimously agreed to.

Mr. WM. WELLS BROWN, the fugitive slave, then addressed the meeting in a long and eloquent speech. It was not the first time that he had had the opportunity of addressing a Glasgow audience, and he regretted much that, for the present, it would be the last. He was always glad to have the opportunity of speaking to a meeting composed of the friends of the slave. That cause needed advocates. The pro-slavery party in America set aside no means that were presented for the advocacy of their views, or securing a coloring of respectability and countenance to them. There could be no great convention held at which they would not have representatives—whether it was an Evangelical Alliance Conference or a Peace Congress. In these circumstances, the friends of the slave required to be united and earnest. He trusted that the Society under whose auspices they had met would be supported. He believed its labors were appreciated by the friends of the slave in the United States. Those of the American Society with whom it co-operated were highly so. He had been a paid agent of that Society, but had ceased to be so for upwards of two years, and could, therefore, be impartial. He was concerned with no Society now, and was alone responsible for what he said; nevertheless, he always felt it his duty to recommend this Society. The reason why so much had been said against it, and against its president, was, that they had exposed the conduct of churches and theological institutions in America. Having read advertisements notifying the sale of slaves belonging to doctors of divinity and theological seminaries, he went on to say that it was because Mr. Garrison had exposed such conduct that he had been branded as an infidel. He (Mr. Brown) left it to the meeting to determine which of the two parties was most tinctured with infidelity.

The CHAIRMAN then said that he was sorry to state that owing to severe indisposition, Ellen Craft was unable to appear on the platform on this occasion. He had, however, to call on Wm. Craft to address them.

Mr. WM. CRAFT next addressed the meeting. He reiterated the statements of Mr. Brown as to the services of Mr. Garrison to the anti-slavery cause, and the confidence entertained in him. He was the first white man that had shown him kindness in Boston. To his labors and efforts he ascribed much of the comfort and security which the negro population enjoyed there. His private opinions on other points he did not care for. This he knew, that he had never been false to the anti-slavery cause, but had persevered through obstacles that would have affrighted other men. At the commencement of his labor he had been mobbed, dragged about the streets by ropes, and even had a gallows erected opposite his own house, on which it was meant to have hung him.

The CHAIRMAN said that it had been intended to have the following resolution formally moved and seconded, but, to save time, he would merely read it, and ask their assent to it. He then read the resolution as follows:—

'Resolved, That we cordially welcome to Scotland W. W. Brown and William and Ellen Craft, fugitive slaves from the land of their birth, escaped from American slaveholders. Whilst we deeply lament that Republican America has no portion of her soil on which they can be secure from the grasp of the man-hunter, stimulated by the new facilities given by the infamous Fugitive Slave Bill, we rejoice to offer them the security of British protection.' (Applause.)

The resolution was carried by acclamation.

The Rev. Mr. SCOTT moved the last resolution, expressive of abhorrence at the sin of slaveholding, and confidence in the American Anti-Slavery Society, as the most effective instrument for enlightening and changing public opinion in America on the subject. Slaveholding, he contended, was a sin, even should it be the case that its victims were mercifully treated and better provided for than even free laborers had it always in their power to be. To influence public opinion was the right way to secure its subversion; and meetings like theirs would not be without effect for that purpose even on the other side of the Atlantic. He had every confidence in the American Anti-Slavery Society, and all the more so that its members spoke out their opinions. He would rather stand by them than by colored ministers, who, for filthy lucre, could be silen when it was inconvenient to speak, and who urged the necessity of having their chapel out of debt, and such like excuses, for their conduct. If there were infidels in its ranks, he did not wonder at it, when they saw religionists giving their countenance to slavery, and devising apologies and palliations for it. He had been cautioned not to support Lloyd Garrison; because, 'twas said, for every word he spoke against slavery, he spoke two against the church. His answer was, and why not? seeing that the American churches were the bulwarks of slavery. He said so, because a church that supported slavery deserved to be denounced. He concluded by recommending ladies to support the Boston Bazaar.

'Resolved, That believing the American Anti-Slavery Society to be still the most efficient agency for enlightening and changing the public opinion of America in regard to slaveholding, and to be composed of men, the earliest, the most devoted, and talented abolitionists there, who thoroughly have the confidence of the colored population, we renew our expression of sympathy and co-operation with that society, and will continue to aid it, as hitherto, through the medium of the Boston Anti-Slavery Bazaar.

Mr. JOHN KNOX seconded the motion, which, like the other, was passed unanimously.

After a vote of thanks to the chairman, proposed by the Rev. Mr. JOHNSTON, and suitably acknowledged, the meeting separated.

CONGRESS.

IN SENATE—FEBRUARY 18.

Mr. Clay's resolution offered yesterday, concerning the Boston affair, was taken up. Mr. Clay explained the objects set forth in the resolution. Any discussion upon the objects of the resolution would be premature until the information called for is obtained, but he could not forbear saying that he had been shocked, astonished and astounded at the accounts given in the newspapers of the late occurrence in the third city of the Union, in the second city as regards wealth. It was not alone that the laws had been forcibly resisted, that the laws had been put at defiance, but the officers of Justice had been beaten down, driven out of the Court House, and the person in custody taken off; and this, too, by a negro mob, in the face of a population of 150,000. Who committed this flagrant outrage? Was it our own race? No! But a band who are not of our people; it was by Africans and the descendants of Africans. The question presented by the occurrence was, whether our laws—laws framed for our government—are to be carried into force, or whether the government of white men is to be yielded to a government by blacks. So astounding was the account, he could not at first believe it; but a distinguished citizen of Massachusetts had assured him it was true. The Senator from Mississippi, yesterday, after an interview with the two highest officers of the Government, announced that the law would be enforced. He (Mr. Clay) also had an interview with those officers, and had received the same assurance that the law would be rigorously enforced. He hoped the resolution would be passed.

Mr. John Davis had read accounts of the occurrence in Boston, which occurrence all must condemn; but before condemning any one, or commending any one, he would wait for facts. The laws was unpopular and offensive to the people of Massachusetts, but they were law-abiding people, and know that it is not by violence that law is to be overcome, but will abide by it till, by the proper and legitimate mode, it can be altered. While the law would be enforced, freedom of discussion and debate would be insisted upon and maintained.

Mr. Clay—Freedom of debate? On what subject?—debate upon an open and impudent violation of the laws of the country?

Mr. John Davis said he meant freedom of discussion and debate upon the general merits of the law.

Mr. Clay—who has opposed freedom of discussion upon the merits of the law?

Mr. Davis said he did not allude to the Senator from Kentucky; but without the Senate there was a disposition to stifle discussion on the merits of the law.

Mr. Clay said Congress had passed the law to carry into execution a Constitutional provision. That law was passed only five months ago by a considerable majority. Congress now says that it will not repeal or modify that law—that time must be given for the law to be tried. Moreover, they say the law will not be repealed, particularly when a bold, open attempt is made to resist it. He hoped that his remarks had not been offensive to the Senator from Massachusetts, in speaking in strong, indignant terms of those who invaded the temple of justice, beat down its guardians, and who sacrilegiously seizing the sword of justice, waved it in triumph over the prostrate officers—whether his remarks were offensive or not, he would at all times speak—offend whom he might—of any gross outrage and resistance of law, whether by black men or white men.

Mr. John Davis was as indignant as any one at the occurrence. The people of Massachusetts were a law-abiding people, but at the same time were a free people, and from the time of the Revolution had insisted on the freedom of discussion and inquiry. Their remedy is to seek by argument and an appeal to the ballot box the repeal of the law. This is the way they overcome an offensive law, and not by violence.

Mr. Hale coincided with Mr. Clay in a great part of his indignation; but was sorry, however, a little of it had not been heard when the newspapers said a judge in a Southern State refused to issue his warrant to execute the law for the recovery of fugitives from justice. No resolution asking the President if he had heard of it was offered. There was no indignation when bands of armed men paraded the Southern States to invade Cuba; nor was any resolution offered when a mob held this city for two days under the President's nose. Mobs might take place any where; he had heard of one in Kentucky, when a printing office was broken up and sent out of the State. He hoped that the Government was not about taking the short step between the sublime and the ridiculous—that the army and navy were not to be sent to Boston to put down a negro mob. It was too ridiculous to believe. It would be better to leave the suppression of such occurrences to the State authorities. No law, when it had not the moral support of the people, whether in Massachusetts or Louisiana, could be enforced; and it was useless to attempt it with the army or the navy. George the Third tried that, and his soldiers shot down citizens in State street; but he did not succeed. He believed the people and the authorities of Massachusetts are competent to enforce the laws, and if he was a citizen of Boston, should consider it an insult if the government presumed that the laws could not be enforced.

Mr. Foote said that no judge in Massachusetts had refused to execute his duty, but had issued his warrant, the party was arrested, and had presented himself for trial. It was not true that bands of armed men marched through the Southern States to invade Cuba. There was some suspicion of such movement, and government did its duty by requiring an investigation. Ninety-nine hundredths of the Southern people sustained this action of enforcing the laws. He alluded to Washington's conduct with regard to the Whiskey Insurrection as a precedent for action by this government to interfere with the Boston proceedings. He also commented upon the good conduct of the Governor of Massachusetts in the time of Shay's rebellion, and hoped the present Governor would do his duty, and if aid was required, that the President would extend that aid.

Mr. Jefferson Davis did not believe the Northern States would enforce this law. The government of the United States had power only to resist invasion or suppress insurrections. The insurrection in Pennsylvania was put down by the militia of that State. At one time it was contemplated that the militia of the State could be relied on to put down insurrection. No such reliance could be had now. The law of Massachusetts was not enforced by the Marshal in the first case, yet the Marshal was not removed. What was that but an encouragement to a violation of the law? He was opposed to employing the army and navy in State insurrections. When a State refuses to enforce a law, the question then involves her own sovereignty, and Congress has no power to force her. If Massachusetts refuses to enforce this law, she has only one thing more to do, and that is, to declare the Constitution and laws of the United States are null and void, and of no obligatory force on her. Mississippi had been alluded to. Her Governor was charged with an offence. He offered to give a pledge to appear when his term of office expired. This was not accepted; injustice was hungry for her victim, although, from his position, it was known to have been impossible for him to have been concerned in the affair with which he was charged. If the mob in Boston was an exposition of the principle of Massachusetts, he would say to her, 'Go on!' He would not vote to enforce her obedience to laws by means of the army and navy.

Mr. Foote read from State papers to show that the suppression of the Whiskey Insurrection was effected by the militia of New Jersey, Maryland and Virginia, as well as Pennsylvania.

Mr. John Davis said, that when he said the people of Massachusetts were opposed to the law, and considered it offensive, he did not mean, therefore, that the law could not be enforced. All speculations of the necessity of calling in the army and navy were idle; the laws would be enforced. Beneath the opposition to the Bill there was the public opinion that interference by mobs was not the proper mode of repealing a law. The days of the Revolution and Shay's Rebellion were gone by, and people have learned an easier mode, by the ballot-box, to change a law. The people of the free States objected to the imputation on them, that while all other cases were tried by jury, these were not.

The resolution was unanimously adopted.

PRESIDENT FILLMORE'S ANSWER TO MR. CLAY'S RESOLUTION.

WASHINGTON, Feb. 21.

The following message was sent into the Senate by the President, in answer to Mr. Clay's resolution of inquiry relative to the Boston riot:—

To the Senate of the United States:—I have received a resolution from the Senate, requesting me to lay before that body any information I may possess in regard to the alleged recent case of forcible resistance to the execution of the laws of the United States, in the city of Boston, and to communicate to the Senate what means I had adopted to meet the occurrence, and whether, in my opinion, any additional legislation is necessary to meet the exigency of the case, and more vigorously to execute the existing law.

The public newspapers contain an affidavit of Patrick Riley, Deputy Marshal for the District of Massachusetts, setting forth the circumstances of the case, a copy of which affidavit is herewith communicated. Private unofficial communications concur in establishing the main facts of this account, but no satisfactory official information has as yet been received, and in some important respects the accuracy of the account has been denied by the persons whom it implicates. Nothing could be more unexpected than such gross violation of the law,—such high-handed contempt of the authority of the United States, perpetrated by a band of lawless confederates in the city of Boston, and in the very temple of justice.

I regard these flagitious proceedings as being a surprise, not unattended with some degree of negligence; nor do I doubt that if any such act of violence had been apprehended, thousands of good citizens of Boston would have presented themselves promptly and voluntarily to prevent it. But then the danger does not seem to have been promptly made known and duly appreciated by those who were concerned in the execution of the process in a community distinguished for its love of order and respect for the laws. Among a people whose sentiment is liberty and law, and not liberty without law, or above the law, such an outrage could only be the result of sudden violence, unhappily too much unprepared for to be successfully resisted.

It would be melancholy indeed if we were obliged to regard this outbreak against the Constitution and legal authority of the government, as proceeding from the general feeling of the people on the spot which is proverbially called the Cradle of American Liberty. Such, undoubtedly, is not the fact. It violates, without question, the general sentiment of the people of Boston, and the vast majority of the whole people of Massachusetts, as much as it violates the law, and defies the authorities of the government, and disgraces those concerned in it, their aiders and abettors. It is nevertheless my duty to lay before the Senate, in answer to its resolution, some important facts and considerations.

Connected with the subject—a resolution of Congress of Sept. 23, 1789, declared that it be recommended to the Legislatures of the States to pass laws making it expressly the duty of keepers of their jails, to receive into safe keeping all prisoners committed under the authority of the U. States, until they shall be discharged by the due course of laws thereof, under the like penalties as in case of prisoners committed under the authorities of such States respectively—the United States to pay for the use and keeping of such jails at the rates per month for each prisoner that shall be under their authority, and be committed thereto, during the time that such prisoners shall be therein confined, and also to support such of the said prisoners as shall be committed for offences.

A further resolution of Congress passed March 3d, 1791, provides that whereas Congress did, by resolution, on the 23d Sept., 1789, recommend to the several States to pass laws making it expressly the duty of the keepers of jails to receive and safe keep therein all prisoners committed under the authority of the United States, in order therefore to insure the administration of justice, it was resolved by the Senate and House of Representatives of the U. S. of America, in Congress assembled, that in case any State shall not have complied with the same, the U. S. Marshal, under the direction of the judge or district court, be authorized to hire a convenient place to serve as temporary jail, and to make the necessary provision for the safe keeping of persons committed under the authority of the U. States, until permanent provision by these laws for that purpose can be made; and the said Marshal shall be allowed his reasonable expenses incurred for the above purposes, to be paid out of the United States Treasury.

A resolution of Congress of March 3rd, 1821, provides that when any State or States, not having complied with the recommendation of Congress in the resolution of 23d day of Sept., 1789, shall have withdrawn, wholly or in part, the use of their jails for prisoners committed under the authority of the United States, the Marshal, in such State or States, under the direction of the Judge of the District, shall be, and hereby is, authorized and required to hire a convenient place to serve as a temporary jail, and to make the necessary provisions for the safe keeping of the prisoners committed under the authority of the U. S. Marshal, until permanent provision shall be made by law for that purpose; and the said Marshal shall be allowed his reasonable expenses incurred for the above purposes, to be paid out of the United States Treasury

By the various provisions of the law of Massachusetts, as that law stood before the act of the Legislature of that State of March 24th, 1843, common jails in the respective counties were to be used for the detention of any persons detained by the authority of the court of the U. States, as well as by the courts and magistrates of that State, but these provisions were abrogated and repealed by the act of the Legislature on the 24th of March, 1843.

The act declared that no Judge of the Commonwealth, and no Justice of the Peace, shall hereafter take cognizance or grant a certificate in cases that may arise under the third section of an act of Congress passed Feb. 12, 1793, and entitled an act respecting fugitives from justice and persons escaping from the service of their master, to any person who claims any other person as a fugitive slave within the jurisdiction of the Commonwealth.

It further declares that no sheriff, deputy sheriff, coroner, constable, jailor, or other officer of the Commonwealth, shall hereafter arrest, or detain, or aid in the arrest, or detention, or imprisonment in any jail or other building belonging to the Commonwealth, or to any county, city, or town thereof of any prisoner for the reason that he is claimed as a fugitive slave, and it further declares that any justice of the peace, sheriff, coroner, constable or jailor, who shall offend against the provisions of this law by in any way acting directly or indirectly under the power conferred under the third section of the act aforementioned, shall forfeit a sum not exceeding one thousand dollars for every such offence, for the use of the county where said offence is committed, or shall be subjected to imprisonment one year in the county jail.

This law, it is obvious, had two objects. The first was to make it a penal offence in all officers and magistrates to exercise the powers conferred on them by the act of Congress of Feb. 12th, 1793, entitled an act respecting fugitives, and persons escaping from the service of their masters, and which powers they were fully competent to perform up to the time of this inhibition to penal enactments.

Second, to refuse the use of the jails of the State for the detention of any person claimed as a fugitive slave. It is deeply to be lamented that the purpose of these enactments is quite apparent to prevent, so far as the legislature of the State could prevent, the laws of Congress being passed into acts to carry out that article of the Constitution of the United States, which declares that no person who is held to service or labor in one State, under the laws thereof, escaping to another State, shall, in consequence of any law or regulation, be discharged from such service or labor, but shall be delivered up on claim of the party to whom such service is due. These acts of the State Legislature, although they may cause embarrassment, cannot derogate either from the duty or the authority of Congress to carry out fully and fairly the plain and imperative Constitutional provisions for the delivery of persons bound to labor in one State, and escaping into another, to the party to whom such labor may be due.

It is quite clear that by the resolution of Congress of March 3d, 1821, the Marshal of the U. States in any State in which the use of the jails of any State has been withdrawn, in whole or in part, from the purposes of the detention of persons committed under the authority of the United States, is not only empowered, but expressly required, under the direction of the judge of the district court, to hire a convenient place for the safe keeping of prisoners committed under the authority of the United States.

It will be seen from papers accompanying this communication, that the attention of the Marshal of Massachusetts was distinctly called to this provision of the law by a letter from the Secretary of the Navy, of the date of Oct. 29 last. There is no official information that the Marshal has provided any such place for the confinement of his prisoners. If he has not, it is to be regretted that this power was not exercised by the Marshal, under the direction of the District Judge, immediately on the passage of the act of the Legislature of Massachusetts of March 24th, 1843, and especially, that it was not exercised on the passage of the fugitive slave law of the last session, or when the attention of the Marshal was afterwards particularly drawn to it.

It is true that the escape from the Deputy Marsnal in this case was not owing to the want of a prison or place of confinement, but still it is not easy to see how the prisoner could have been safely and conveniently detained during an adjournment of the hearing, without some such place of confinement, or if it shall appear that no such place has been obtained, directions to the Marshal will be given to lose no time in the discharge of this duty.

I transmit to the Senate the copy of a Proclamation issued by me on the 18th inst., in relation to those unexpected and deplorable occurrences in Boston, together with copies of instructions from the departments of War and Navy, relating to the general subject, and also copies of telegraphic despatches, transmitted from the Department of State to the District Attorney and Marshal of the United States for the District of Massachusetts, and their answers thereto.

In regard to the law branch of the inquiry made by the resolution of the Senate, I have to observe that the Constitution provides that the President shall take care that the laws be faithfully executed, and that he shall be Commander-in-Chief of the Army and Navy of the United States, and of the militia of the States when called into the actual service of the United States; and that Congress shall have power to provide for calling upon the militia to execute the laws of the Union, suppress insurrection and repel invasion; from which it appears that the Army and Navy are by the Constitution placed under the control of the Executive, and probably no legislation of Congress could add to or diminish the power thus given, but by increasing or diminishing or abolishing altogether the army and navy.

But not so with the militia. The President cannot call out the militia into service even to execute the laws or to repel invasion but by the authority of an act of Congress passed for that purpose. But when the militia are called into service in the manner prescribed by law, the Constitution itself gives command to the President.

Acting on this principle, Congress, by the Act of Feb. 28th, 1795, authorized the President to call forth the militia to repel invasion and suppress insurrections against State governments, and to suppress combinations against the laws of the United States, and cause the laws to be faithfully executed. But the Act proceeds to declare that whenever it may be necessary, in the judgment of the President, to use the military force thereby directed to be called forth, the President shall forthwith, by proclamation, command such insurgents to disperse, and retire peaceably to their respective abodes, within a limited time.

These words are broad enough to require a proclamation in all cases where the militia are called out under that act, whether to repel invasion, or suppress insurrection, or to aid in executing the laws. This section leaves consequently some doubt whether the militia could be called forth in executing the laws without a proclamation. But yet the proclamation seems to be in words directed only against insurgents, and to require them to disperse, thereby implying not only an insurrection, but an organized or at least embodied force.

Such a proclamation in aid of a civil authority would often defeat the whole object, by giving such notice to such persons intended to be arrested that they would be enabled to fly or secrete themselves. The force may be wanted sometimes to make the arrest, and also to protect the officer after it is made, and to prevent a rescue.

I would therefore suggest that this provision be modified by declaring that nothing therein contained shall be construed to require any previous proclamation when the militia are called forth, either to repel invasion, to execute the laws, or to suppress a combination against them; and that the President may make such a call, and place such militia under the control of any civil officer of the United States, as he may deem necessary to aid him in executing the law, or suppressing such combinations; and when so employed, they shall be paid by and subsisted at the expense of the United States.

Congress, not probably adverting to the difference between the militia and the regular army, by the act of March 3d, 1807, authorized the President to use the land and naval force of the United States for the same purposes for which he might call forth the militia, and subject to the same proclamation.—But the power of the President under the Constitution as Commander of the army and navy is general, and his duty to see the laws faithfully executed is general and positive. The act of 1807, therefore, ought not to be construed as evincing any disposition of Congress to limit or restrain the constitutional authority.

It may be well that Congress should modify or explain this act in regard to its provisions for the employment of the army and navy of the United States, as well as that in regard to calling forth the militia. It is supposed not to be doubtful that all citizens, whether enrolled in the militia or not, may be summoned as members of the *posse comitatus* by the marshal or commissioner, according to law, and it is their duty to obey such summons. But perhaps it may be doubted whether the marshal or a commissioner can summon as the posse comitatus an organized militia force, acting under its own appropriate officers, without the consent of such officers. This point may deserve the consideration of Congress.

I use the occasion to repeat the assurance that, so far as depends on me, the laws shall be faithfully executed, and all forcible opposition to them suppressed; and to this end, I am prepared to exercise, whenever it may become necessary, the power constitutionally vested in me, to the fullest extent.

I am fully persuaded that the great majority of the people of this country are warmly and strongly attached to the Constitution, the preservation of the Union, the support of the Government, and the maintenance of the law. I am persuaded that their earnest wishes and the line of my constitutional duty concur; and I doubt not, firmness, moderation, and prudence, strengthened by the general opinion of the people, will prevent the repetition of occurrences disturbing the public peace, and that such acts will be reprobated by all good men.

MILLARD FILLMORE.

At the conclusion of the message, Mr. Clay said its general tone and firm resolution must be satisfactory to every one. He regretted, however, that the Marshal had not been dismissed, but he had reason to believe the Presiddent is submitting the conduct of the Marshal to a scrutiny which will end in dismissal. He had been gratified to witness the general execution of this law, except in Boston. He expressed the hope that if there were defects in the existing law, a provision might be made by which those who instigate, induce, persuade and lead on these miserable wretches to such acts of violation, will be brought to condign punishment. He gave to the suggestions of the President his earnest support, and moved that the message be referred to the Committee on the Judiciary.

Mr. Hale said he was glad that the Message had been sent in, if for no other reason than because it showed that the President felt his administration had made itself ridiculous by issuing the Proclamation, and the document just read was nothing more than the labored essay to prove that the Proclamation was necessary. The idea of the great Republic of the United States calling on its army and navy to assemble and hold themselves in readiness to put down a mob composed of a mere handful of negroes was ridiculous in the extreme. Boston has a population of one hundred and forty thousand, and within the sound of the bell on the old State House, there resided half a million of people. In all Boston there were not over one thousand adult negroes, and they were doubtless skulking in alleys to avoid meeting the constables. It was useless to attempt to magnify this affair into something of consequence—it was too absurd. He considered the Proclamation of the President improper, unwise, impolitic, unnecessary and very weak; with it he would have nothing to do.

Mr. Clay replied that Mr. Hale's remarks did not surprise him. It was in conformity with his general course. The Senator had pronounced a deliberate act of the President as ridiculous. Now, there were two opinions on this subject, as there were two opinions on another subject, namely, the oratorical fame and influence of a Senator on this last question. The opinion entertained of the member was one thing—while that entertained of his oratorical powers, and the influence of these powers, was quite a different one. The Senator seemed to make it a point to rise always after him, as if to dispute with him for the palm of eloquence and oratory. He had no ambition to contest this with the Senator; he relinquished to him cheerfully all the glory he could expect in such a contest; and he hoped the Senator would receive the relinquishment with the self-complacency with which he always rose to address the Senate. This mob was styled a mere handful of negroes. Did any beside the Senator suppose that none but the negroes were concerned in the violation of the law? The proclamation was directed to the enforcement of the law, and at those who took no active part in the mob, yet encouraged, excited, and urged the negroes on to this outrage of the laws of the country. It was said, however, that men other than negroes were actively engaged in the mob. It was said that one negro, a white negro, stood at the door and beckoned them to come in.—It was at such persons as those, who, by their counsel and advice, their instigations and solicitations, lectures and speeches, here and in the other House, this Proclamation was aimed. Not only are these negroes made the cat's paw of miserable and designing men, to bring odium on the laws and violate justice and its officers, but there has been introduced a man named Thompson, who was said to be a member of Parliament, to disturb and agitate the people, and that police which could find time and the means to attend and protect this foreign emissary in his disunion addresses, could not give their aid to execute a law of the United States. He little supposed that any member of Congress would be tolerated a moment in England who would go to Birmingham and Manchester, and there denounce the law of primogeniture—the aristocracy, and the crown itself. Such a man would be justly denounced by every loyal British subject, and he would be put out of the country; and here this Thompson is received with open arms; encouraged by men professing to be Americans, in preaching sedition and disunion. He had more anxiety in having these men brought to punishment than the poor deluded negroes.

Mr. Mason remarked that the duty of surrendering fugitive was imposed by the Constitution. He took issue with the Kentucky Senator. Whether the law was executed or not, he regarded the law, as far as its execution was concerned, a dead letter. He believed the President would enforce the law if he could, but considered that he did wrong in the first fugitive case in Boston by not dismissing the Marshal. He thought it wrong to denounce the population of Boston, when, by the law of Massachusetts, it is made a penal offence for any of that population to aid or abet in the arrest or imprisonment of the fugitive. The Senator from Kentucky was right in denouncing the conduct of those engaged in this open resistance, but he should have gone one step further and denounced the State of Massachusetts, as false to her federal obligations. The law, if it was to be enforced, must be executed with alacrity, zeal and certainty—it must be executed with a desire on the people among whom it is expected to have it carried out, because it is the law, and without any obstacles being thrown in the way of its execution. In this case, the party was arrested, time was given him—purposely, perhaps—to make his defence. There was no place prepared in which to confine him, it being the intention to keep him in the Court Room from Friday to Tuesday. How could his rescue have been prevented? The laws of Massachusetts prohibit the imprisonment of parties under this law in the jails of that Commonwealth. She was false to those obligations, for which she received a consideration. She agreed to this compact to surrender these fugitives, and received a consideration. Her legislature had been false since the passage of that law; and this law, preventing the execution of the Constitution, still stands on the statute-book.

The Senator from Massachusetts remarked, the other day, that the people of that State were law-abiding, and would not resist the execution of the law. He would ask the Senator whether those citizens, by not resisting forcibly the law, were discharging their federal obligations to render up fugitives from labor or service? If they were, it was keeping the word of promise to the U. S., but a failure in complying with its demands. When the Senator from Kentucky said the law was generally executed, if he meant, it was executed without resistance, he was correct; but if he intended to say it was executed with alacrity, or in the spirit of the federal compact, he mistook. In conclusion, Mr. Mason detailed the circumstances of the Harrisburg case, where the expenses amounted to $1,450, and the negroes when sold brought $1,500, thus making a balance in favor of the master of $50. In the Long case at New York, the expenses amounted to nearly the value of the slave; besides, the claimant was subjected to several vexatious suits. He respectfully called the attention of the appointing power to the various delays and evasions, and recommended that the least evidence of this should be cause for instant removal.

Mr. Dickinson remarked that the Senator was in error in regard to Long's. In that case, there were no suits against the claimant. In that case, he considered that the issue was fairly made up and tried, between those who desired that the law should be executed, and those who intended peaceably to resist it. The latter had been defeated. The case of Long did much to prove that this law could be executed; with that patient hearing given to that case, others will not be likely to arise, which will produce difficulty. The law was to be tested, its force was to be tried; and the question having been judiciously settled, will not be again idly agitated. The law was denounced at that time as unconstitutional, and as suspending the habeas corpus; and this was the cry of every demagogue and fanatic. The case of Long showed how untrue and groundless were those declarations.

Mr. Hale remarked that Mr. Clay had charged him with rising after him in debate, with a view of contesting the palm of oratory and eloquence. This remark of the Senator explained a slander which had been circulated about him, which was, that he [Hale] ever took occasion to speak when the galleries are filled with ladies. The observation of the Senator explained the slander.

Mr. Clay—Do you mean to say that I have circulated a slander about you?

Mr. Hale—Not at all, sir.

Mr. Clay—Well, what do you mean, sir?

Mr. Hale—I will not answer any question put to me in that tone, in or out of the Senate. I am not to be silenced or put down by any one, whether a tall or a short man. He denied that he had any intention of contesting the palm of oratory with the Senator. With regard to his opinion of himself, and the opinion entertained of him by others, he freely admitted that there might be two opinions; but he did not think he stood alone. He did not think he would have to go out of the Senate to find the man who could say of the Senator from Kentucky that there was more than one opinion of him. What he meant by saying that the slander against him was explained by the remark of the Senator was, that together they showed that the Senator selected such occasions himself.

Mr. Cass agreed with Mr. Clay in his condemnation of the recent proceedings, and had the utmost confidence that the President would do his duty.—He deprecated the remarks of the Virginia Senator, that the law was not and could not be enforced, and considered that the laws obstructing the execution of this law ought to have been cleared off her statute books long ago. But whether they were repealed or not, they would not prevent the execution of the laws. He considered that Long's case was a great triumph of the law. If time was given the law, would operate smoothly. The slaves could not be expected to submit at once. He referred to the conduct of this miscreant Thompson, and said that if a member of Congress should do in England what Thompson had done in this country, he would be sent to Botany Bay.

Mr. Mason replied, that of the thirty Senators from the free States, only three had voted for the law.

Mr. Dickinson said he was present and would have voted for the law, but his colleague, who opposed it, was called home, and they had agreed to pair off. He had made a speech in favor of the bill, and for this reason, that there was a feeling in the country in favor of the execution of the fugitive slave law.

Mr. Clay made a few hits at Mr. Hale.

Mr. Butler considered the general sentiments of the Northern people as hostile to Southern institutions, and the law would never be carried into effect.

Mr. John Davis made the remark that such a case might arise any where, and did not think it called for the extraordinary proceedings now contemplated. The Supreme Court had relieved Massachusetts from any obligation to execute this law, saying that it was the duty of the U. S., and not of the States, to execute it.

Mr. Badger replied that the general proceedings in Massachusetts for years, had now come to a crisis, and it was now a question whether the Laws and Constitution, or the fanaticism of the public bar and lecture-room, were to prevail. The President might have done more, but could he have done less?

Mr. Downes believed the law could be and had been executed.

No question was taken when the Senate adjourned.

HOUSE OF REPRESENTATIVES. Mr. Giddings asked leave to introduce a resolution that the President be requested to inform this House, if consistent with the public interest, whether a subject of the British crown, and also a member of the British Parliament, has been recently insulted in Springfield, Mass., and his personal liberty endangered by citizens of that State, in violation of our treaty stipulations with the British Government. Objections being made, he gave notice that he would ask to offer the resolution at another time.

From the N. Y. Evening Post.

THE WHITE AND BLACK RIOTS.

There have been two mobs in Massachusetts lately—one at Boston and the other at Springfield. The mob at Boston consisted of a handful of blacks, who rescued an alleged fugitive slave from the Court House, in which no particular pains seem to have been taken to detain him, while the mob at Springfield was composed of white citizens, who took a notion not hear George Thompson lecture.

At Boston there was little or no violence used, the United States Deputy Marshal pacing the court room while the negroes came in and carried off their fellow, and the city officers not conceiving it their duty to interfere. The whole thing was done before any body got wind of the affair. At Springfield, on the other hand, the neighborhood was kept excited for three days; the walls and trees were placarded with inflammatory hand-bills; the effigies of Thompson and John Bull were hung in the public squares on Sunday morning; bands of rioters paraded the streets, making 'night hideous, with shouts, drums and bondfires;' while the public rooms were closed by terror or force.

The proceedings at Boston were prompted by a feeling which, though in conflict with a temporary law, is, in itself, honorable—the love of human liberty; the doings at Springfield came of the lowest passions of a mob determined to suppress one of the most sacred and valuable rights—that of free speech. In the one case, we have an illegal act to which ignorant men were betrayed by their sympathies with the cause of freedom; in the other, an illegal act was done in the cause of a detestable despotism.

Yet the *Journal of Commerce* and the authorities at Washington, can see in the former nothing short of the grossest outrage and rebellion, while they have not a word to say of the grosser outrage and riot of the latter case. It is horrible to break the law, when misled by an instinct which is in itself right and noble, but it is excusable to do so to serve the ends of injustice and oppression. The squad of Boston negroes are denounced by the *Journal* and the whole Boston press, with the utmost ferocity of hatred; but the rioters at Springfield, who violate not only the express provisions, but the whole spirit of the feder- Constitution, as well as the laws of the State, are referred to with evident satisfaction and a threat of further outrage.

The telegraph informs us that Mr. Fillmore had a special cabinet council on Monday, at which Mr. Clay and other distinguished men were present, when it was determined that a proclamation should be issued commanding the execution of the Slave Law. In the Senate, the same day, the subject was vehemently discussed; but in neither instance do we perceive that any notice was taken of the outrages at Springfield. The Senate, indeed, treated the matter, as it treats petitions, passing over them when against, but cherishing them when in favor, of the extension of slavery. Its sympathies were of the jug-handle sort—all on one side.

From the Commonwealth.

GROSS HYPOCRISY DETECTED.

Simultaneously with the rescue of the alleged fugitive, Shadrach, from the grasp of a law which all must admit to be exceedingly harsh and cruel, and which a great number (we may say the whole of the community whose religion and humanity are anything more than a mere decent outside show) believe to be as well unconstitutional as unchristian, it happens, by a singular coincidence, and as if to shed sunlight evidence on Hunker consistency, that one of the most deliberate and best organized mobs recorded in the history of the State, has been got up by a liberal expenditure of money and drink, principally among the ignorant Irish, in the commonly quiet town of Springfield, for the avowed purpose of stimulating that national antipathy against England which has already cost us so much, and of depriving certain citizens of Massachusetts of their constitutional right of public discussion and free speech!

The arrangements, preparations, and doings of this illegal mob, and their attempts to frighten respectable citizens into relinquishing their constitutional rights, are recorded in all the Hunker papers, from the *Post* down to the *Herald*, respectable *Daily*, trembling *Atlas*, and raving *Courier* included, and even by that pink of pious neutrality, the *Traveller*, if not with evident glee and delight, without the slightest hint of censure or any expression of horror at this contemplated violation of law!

These same papers view, without the least disquietude, the Massachusetts right of free speech trampled under foot; they can applaud and encourage it by their silent consent; but they are thrown into perfect agonies and paroxysms of alarm at the idea that a poor fugitive slave, after having been hunted out and caught by some Boston bloodhounds, should once more, by the help of his friends, have given them the slip, and be enabled to set out on a fresh run for Canada!

SENATOR BEEKMAN. *Albany, Feb. 21st.* It is currently reported at the Capitol to-day, that Mr. Beekman has received a letter from Mr. Clay, approving of his course in every particular, in preventing Mr. Fish's election to the U. S. Senate.

VOL. XXI. NO. 9.

The Liberator.

No Union with Slaveholders!

BOSTON, FEB. 28, 1851.

MR. GARRISON'S ILLNESS.

We regret to be obliged to inform the readers of the Liberator that the state of Mr. Garrison's health is such as to render a temporary suspension of his editorial duties unavoidable. His case is not one to excite serious alarm, but one requiring a respite from his ordinary labors for a time. We trust that his friends and those of the paper will accept the imperfect services which will endeavor to supply his place until the time (which we hope and believe will be soon) of his return to his duties, and make all necessary allowances for inevitable shortcomings. This absence from his post at so critical a period cannot be felt or deplored more than by those that must endeavor to supply his place. This announcement will, of course, account for the failure of Mr. Garrison to fulfil his engagements in Central and Western New York.

BOSTON ON HER KNEES!

Times have changed since Boston was the gaze and admiration of the world for her heroic resistance to tyranny. Seventy years ago she was a little town, in comparison with her present dimensions, yet she would not submit to insult from the constituted authorities set over her when they were violating what she esteemed 'a higher law,' and she defied the whole physical force of the most powerful empire in the world, when it presumed to invade her rights. Then she could stand against the world;

'——— now lies she there,
And none so poor as to do her reverence!'

Now she is insulted and spit upon, and takes it patiently,—not from a Christian spirit of endurance of injuries, but from sheer cowardice and lack of manly spirit. Her very servants mock her, and she thanks them for it. Her political tyrants cover her with ignominy, and she falls prostrate and blesses them for the benefaction. If the action of the City Government and the general tone of the press of all parties are to be accepted as the expression of the state of mind of this city, never were the members of a corporate body of a more mean and abject spirit than the citizens of Boston. The spirit of the time-serving corporations of England, which would substitute the name of William of Orange for that of James II., in their servile addresses, rises into magnanimity and elevation of soul, compared with theirs.

What has been the history of the last fortnight? A man was arrested as a fugitive slave. He was detained for safe-keeping in a certain upper chamber, sometimes used as the U. S. Court Room. Not in the Temple of Justice, as the sycophantic newspapers say, striving to darken counsel with great swelling words of vanity, but in a *barracoon*, a slave-jail, extemporized for the occasion. The fact that Judge Woodbury sometimes sits in that room is not enough to sanctify it at all other times. When he is on the bench, it is a Court Room. When Mr. George T. Curtis (better known as the Little Expounder, in contradistinction from the Great Expounder) sits there as Commissioner, it is a Commissioner's Office. When Deputy Marshal Riley makes it a place of detention for a fugitive slave, it is a Slave Jail, and entitled to all the reverence and observance due to a construction for that purpose, and no more. It was no more 'a desecration of a Temple of Justice' to take the claimed slave from that room, under those circumstances, than if they had taken him from the adjoining water-closet. Well, Mr. Slave-Jailer Riley not keeping his jail fast enough, some fifty, or, at the outside, hundred colored men, open the door, without hurting anybody, and the Boston Shadrach walks quietly out of the jaws of the fiery furnace, which were just yawning for him, body and soul, and goes his way, and is seen no more.

This is the amount of what was done,—the *res gestæ*, as the lawyers say. Now, there is no question that those colored men had violated a law of the United States, and were liable to suffer its penalties, if they could be found out. That, we presume, they knew and had made up their minds to, before they undertook their expedition. Just as John Hancock and 'the brace of Adamses,' when they undertook to violate the laws of Great Britain, in obedience to the 'higher law' of their generation, knew both what they were doing and the penal consequences of their acts, should they be taken by King George III. The offence, such as it was, was strictly limited and confined to the men who planned and carried it into effect. But the lightning flashes the news to Washington. The pacificators of the country are confounded and filled with rage. So blinded are they with passion and disappointed wickedness, that even Henry Clay, the hard-headed and clear-sighted character of whose villany saves him from the suspicion of senility and dotage, moved on Monday morning a Resolution asking the President to 'lay before the Senate, *if compatible with the public interest*, any information he might possess' relative to the Boston rescue! when he must have known, if the fury of baffled tyranny had not blinded him, that the President could, in the nature of things, know no more of the transaction than the Telegraph had sent on to the newspapers. The Senate for several days resounds with abuse directed at Boston for this event. The President of the United States issues his proclamation, calling upon all well-disposed citizens to support the laws of the country, and commanding all officers, civil and military, 'who shall be found in the vicinity of this outrage,' to aid and assist in the quelling this and other like combinations. And, furthermore, in his Message in reply to Mr. Clay's resolution, he calls upon Congress to pass a law empowering the President to call out the militia, without the previous formality of a proclamation.

Now, what is the natural inference from all this sound and fury and these most extraordinary acts of the Supreme Executive? Would one not suppose that Boston was in as open rebellion as she was when the British troops were sent over to 'pacify' her? That the Mayor and Aldermen were worthy to stand in the places of the stout old Selectmen of the time before the Revolution? That all State street was in arms against the execution of the Accursed Act? That Coopers and Mayhews still made the pulpit 'the drum ecclesiastic' of rebellion? Is it so? Is there any need of commanding special diligence on the part of civil and military functionaries? And was not the Army and Navy, and the power which the President now has as Commander in Chief of the Militia, sufficient to keep Boston in order? Must she again be placed in a state of siege? One would think so. But is there not power enough in the Civil Arm of Massachusetts to suppress Riots within her jurisdiction? She says so. Does she lack the disposition to put forth this power? If we may believe the City Authorities and the newspapers, she will be but too glad to assist in the suppression of any *Anti-Slavery* riot. Then, how gross is the insult implied, or rather expressed and flung in her face, in all these speeches and in all this action! Mr. Hale well said that 'if he were a citizen of Boston, he should consider it an insult if the government presumed that the laws could not be enforced.' But Boston does not feel this. Her public sentiment, if the newspapers are to be received as expounding it, is permeated with nothing but gratitude in view of them. They copy them all with rapturous expressions of delight, and seem to think that they cannot be kicked and spit upon too much. They acknowledge the necessity of all these measures of coercion and kiss the rod that is brandished over them.

But it is not merely the newspapers that are thus transported with joy at the insults poured upon Boston (without any provocation, if they do not lie); but the municipal Fathers themselves present anew that sublime spectacle of submission to injuries and of that practical non-resistance which they evinced on the memorable occasion of the Faneuil Hall Mob, commonly known as the Bigelow and Tukey Riot. Last week we recorded that the Board of Aldermen, in the swiftness of their pro-slavery zeal, had instructed police officers to do what is absolutely forbidden by the spirit, if not by the letter (as we think it is) of the laws of Massachusetts. This week we record the unanimous passage of Resolutions by the Common Council approving of that action, and 'cordially responding to the recent Proclamation of the President,' and promising to use their earnest efforts to carry out its recommendations! We had hardly thought such self-stultification and self-degradation possible, even in Websterized Boston. Instead of repelling the Proclamation and its recommendations as insults to Boston, they plump themselves down upon their knees, clap the Firman of the Sultan upon their heads, exclaim 'Great is Fillmore, and Webster is his prophet, we have deserved it all,' and hold up their cheeks, both sides at once, to be smitten and spit upon! With a coward humility, unparalleled, because uncompelled, by the submission of any despised and persecuted Jew, they exclaim—

'You called me misbeliever, cut-throat dog,
You that did void your rheum upon my beard
And foot me as you spurn a stranger cur
Over your threshhold;—
Fair Sir, you spit on me on Wednesday last;
You spurned me such a day; another time
You called me dog; and for these courtesies'

we are more ready than ever to do any dirty work you can find for our hands to do!

Does Boston deserve this or not? Do these sneaking time-servers fitly represent her or do they not? We are afraid they do represent what the Friends might call 'the Weight' of the city. That the wealth and pretentious piety of Boston think they cannot be kicked too much, provided it be by the foot of slaveholders or their tools. But we draw this encouragement from it all, that there must be a strong under-current of wholesome feeling setting in the opposite direction, that makes Washington and Boston feel these demonstrations to be necessary. The more sensible of the Slave Senators evidently place no confidence in all the protestations of Northern men. They know that the public sentiment of the North is against the execution of the Fugitive Bill; and they know, too, that what Mr. Hale said in that debate is confirmed by all history, and by none more than that of the slaveholding States; 'no law, when it has not the moral support of the people, whether in Massachusetts or in Louisiana, can be enforced.' Boston is degraded as low as servile prints and time-serving functionaries can thrust her; but there may yet be righteous men enough found in her to save her from final and utter Reprobation.—Q.

PARLIAMENTARY COURTESIES AND CONSISTENCIES.

We need not call the attention of our readers to the courteous language used by Honorable Senators concerning a member of the British Senate, or, as Mr. Clay hesitatingly put it, one 'said to be a member of Parliament'! Decencies of language, though usually considered due to the component parts of foreign governments, when casually in this country, is not to be expected from that Sewer into which the worst of pro-slavery filth flows from all parts of the Union. Sir Henry Bulwer is allowed to eat toads at the dinner tables of America, and no fault is found with his interference with our affairs. It is only the 'wounds of a friend' that make us wince. Perhaps truth as well as decency is too much to expect from men who have been lying themselves black in the face about the danger of the Union, for their own purposes. But one would have hardly expected, from the brazen head of Cass himself, the amazing lie, that 'if a member of Congress should do in England what "the miscreant Thompson" is doing here, he would be sent to Botany Bay!' This foul-mouthed slanderer either meant what he said, or he did not. If he did, he showed his equal ignorance of what Mr. Thompson has been doing in this country and of the laws of England. If he did not, he is a libeller as dastardly as he is base; using his high position for the purpose of scattering over the country falsehoods which he knew to be such.

Although Mr. Thompson's unquestionable right to discuss questions of American politics, and to consider the relations of slavery to the Union and the Constitution, will hardly be denied by any sane man, it is a right which he has voluntarily foregone. We believe that not an instance can be given, among the multitudes of addresses he has made, in which he has made what his bitterest enemies could construe into an attack upon the Institutions of the Country. His blows have been aimed at slavery, on its own merits, as the chief enemy of the human race, calling for the attacks of every human being. His arguments have been moral and religious, not political, in every instance. If slavery be so essential to the Institutions of this country, that moral and religious arguments against the one endanger the existence of the other, it is not his fault, but that of the two systems and those that united them in an accursed wedlock. Mr. Thompson is falsely accused by whoever lays to his charge intermeddling with the political institutions of America.—Q.

MR. THOMPSON AT SPRINGFIELD.

SCHAGTICOKE, N. Y., Feb. 19th, 1851.

In my last, I gave you an account of the shameful reception which the gentility and the editorial fraternity of Springfield gave the man and men whose presence among them should have been hailed as a marked honor. Messrs. Phillips and Quincy left about 8 o'clock for Boston, and Mr. Thompson started soon after for Albany. Previous, however, to his leaving the hotel, one of the terrifying committee called upon him and said—'Mr. Thompson, I trust you will not carry away with you the impression that the respectable people of Springfield approved or endorsed the scenes of last night and the night before.' 'Ah,' said Mr. T., 'where were those respectable people, sir, who *disapproved* the conduct of these rioters? Look at my broken windows, sir; see the rotten eggs which were thrown. Where were your police, and those very respectable people of whom you speak, when the rights of a stranger were thus trampled under foot, and his life, even, in danger? Where were you, sir?' 'Why,' said the blushing member of the terrifying committee,' *I* went home and went to bed.' 'O yes, sir,' said Mr. Thompson, 'you went home and went to bed. Yes, I see; and for all you and your very respectable citizens, and your select-men, and your police, I might have been now a mangled corpse. Don't think for a moment, sir, that I shall swallow this nonsense. Had the 'respectable citizens' done their duty, or made the police do theirs, I should not have been hung and burnt in effigy; mobbed two evenings in succession; my parlor windows would not have been broken, and both myself and my friends subjected for two days and nights to a series of brutal insults which would disgrace even a heathen community. You 'went home and went to bed,' did you? This truly was valorous! Where would the boasted liberties of your country have been, had WASHINGTON gone home and gone to bed? Where would England have been, had WELLINGTON gone home to bed? No, sir, understand me; the 'very respectable people' of whom you speak are the *very ones* who are responsible for this outrage. Had they not held their peace, and by silence—and by far worse means than silence—encouraged and helped on the mob, these things would not have taken place. For the misguided men and boys who hanged and burned me in effigy, and cast stones through my windows, I feel nothing but pity. It was 'your very respectable citizens,' your lying editors and heartless politicians, who prepared this reception for me, and *deliberately created* the very mob whose outrages you and they now pretend to condemn. It won't do, sir. Dark and deep as is the infamy of this attack upon defenceless strangers, the very respectable people, the lying editors and scheming politicians of Springfield must bear it with the best grace they may.'

We left the hotel while the abashed member of the terrifying committee was still stammering out an apology for the 'very respectable people' of Springfield, and uttering faint threats of 'having a writ made out to catch some rioter or other, and bring him to justice'—as if there were a magistrate or such a thing as justice or law in the town of Springfield! Don't do any such thing, good Mr. S.! Don't add any thing of hypocrisy to the shame of your town. Don't be so *mean* as to drag up some ignorant man or boy, and make him a victim to the law which you invited him to break, and in that breaking virtually promised him your protection. Let it be as it is. It is useless to try to conceal the truth, that the 'very first citizens,' so called, of Springfield, Mass., for many days *before* the arrival of George Thompson, had been most industriously *preparing* all the elements of the mob for his reception; that the editors of both the Whig and Democratic papers of Springfield had published base falsehoods upon him; that the leading members of the Whig and Democratic parties had joined the hue and cry against him; that the 'very respectable citizens' had, in every safe and covert way, fanned the rage of an excited populace against an unarmed and defenceless stranger. The slaves of the Slave Power in Boston mobbed the eloquent Englishman in Faneuil Hall, and were till now *alone* in their infamy. Worcester, Lynn, Salem, Providence, Fall River, Plymouth, Portland, and a host of New England towns and cities, have received him with open arms. Sixty times has he spoken to audiences worthy to listen to him, since the Webster Whigs of Boston mobbed him in Faneuil Hall, and even Boston had in part redeemed itself by opening the Tremont Temple for a course of his most instructive lectures, when Springfield hastens to blacken her hitherto fair reputation by most deliberately preparing for and perpetrating a gross outrage upon one of the noblest champions of human rights the sun ever shone upon.

As Mr. Thompson was stepping into the cars at the depot this morning, some one threw a rotten egg at him. He instantly turned back, and demanded to see the dastard who had given him this last insult; but the cowardly villain had fled, and could not be found. Some of the citizens expressed their indignation at this attack upon Mr. Thompson. Should the dirty vagabond who thus insulted him be subjected to any censure, we would commend him to the sympathies of his very respectable coadjutors, the editors of the Springfield Republican and Hampden Post, and to the kind consideration of the terrifying committee and the 'very respectable' people of Springfield.

Honor to the men who, though few in number, and with a strong opposition arrayed against them, yet carried their point against this opposition, held their meetings, and triumphantly vindicated the right of freedom of speech. These men will never 'go home and go to bed' till the influence of the Slave Power in Springfield is broken, and that power itself buried beyond hope of resurrection.

On arriving at Troy, we saw a Quaker enter the car and look round as if seeking for some one. At length he asked aloud, 'Is William Lloyd Garrison present?' and we instantly knew him to be a true man, who thus spoke that loved, and feared, and hated name. It was Friend Wilmer, of Union Village, who had come to take Garrison, Thompson and the rest to Union Village, where the Convention sits to-morrow. Mr. Garrison, unfortunately, is yet detained in Boston by severe illness. We have stopped to-night at an excellent hotel in Schagticoke, kept by Mr. Downs, and after meeting and conversing with some of the good friends of Freedom who have called to see him, the mobbed, hunted, and beloved friend of humanity has retired to rest, to renew to-morrow that warfare with oppression and wrong which he will not cease to wage while he lives.

As we start quite early in the morning, I must close. I will write you again from Union Village, in relation to the contemplated Convention.

Yours, G. W. P.

P. S. I was informed by a gentleman from Springfield, in the cars to-day, that on Tuesday evening, as he was passing through the streets, he met a large and well organized band of Irish people, well armed with clubs and stones. He asked them where they were going. They replied, 'To mob Thompson.' 'Why?' asked he. 'Because he is the enemy of Ireland.' 'Do you not know,' said the gentleman, 'that he is one of the truest friends Ireland ever had?' 'No; is it so, indade?' said they. The gentleman assured them of the truth of his statement, and they instantly abandoned their intention of committing violence upon Mr. Thompson. But for the providential meeting of these men by a man who knew them and in whose word they had confidence, George Thompson might have been murdered in the streets of Springfield. Yet all the guilt and shame of all this wrong and outrage, the last act of which might have been *murder*, lies at the doors of the 'very respectable people' of Springfield, and they cannot remove the stain. We wish them a better mind, and true repentance. P.

PROVIDENCE, R. I.

George Thompson, M. P., made us a visit on Saturday evening last, 15th inst., and delivered one of his lectures in Westminster Hall, to an intelligent auditory of about 400 persons. The weather was rainy or the hall would probably have been full. His subject was the 'Progress of Reform in Great Britain.' Seldom does a Providence audience hear a man of more varied and greater knowledge, or so good an orator. All were delighted and satisfied.

On Sunday evening, the 16th, he spoke on Slavery in the same hall, every part of which was crowded long before 7 o'clock, and it is said hundreds retired, not being able to obtain even a standing place. At 7 o'clock, Elder Martin Cheney, of Olneyville, was introduced to him, and delivered a very pertinent and excellent address of welcome, on behalf of the friends of emancipation and reform. It was listened to by that large and crowded auditory with evident interest and satisfaction; and the reply of Mr. Thompson was in his usual eloquent style, and elicited much applause from the audience. His lecture was equal in truthfulness and power to any address I have ever heard from him since his arrival in October last, and I had heard him five times previously. The audience, though in many parts of the hall greatly crowded, was very attentive and quiet. Mr. Thompson was very amusing in paying his respects to the newspaper press of the country, commencing with our leading journal, edited by the Governor of the State. The question of slavery was handled in a masterly manner, and its only proper remedy shown to be 'the foolishness of preaching,' by which a thoroughly regenerated public sentiment is to be secured—all else that may be needed will come as a matter of course. Seldom do we hear a more logical defence of the measures of the American abolitionists. His illustrations and anecdotes were to the point, and well told. I have not seen or heard of any who were not thankful they had heard the great philanthropist. It is probable he will pay us another visit, when those who could not get within the sound of his voice will have an opportunity to hear him.

Let the politicians, North and South, headed by such men as Webster and Cass, band together to oppress and enslave their fellow-men, the day is not far distant when these Herods and Pilates will reap the reward of their doings, if the abolitionists will but be uncompromising and faithful.

Last evening I heard Abraham Payne, a talented young lawyer of our own State, before the Committee of the House of Representatives, in defence of the petitioners for a protest of the Legislature against the Fugitive Slave Law, and asking its repeal. He spoke about an hour and a half. What the result will be is uncertain. There is such a feeling among our politicians in favor of keeping things quiet, that righteousness and humanity have nearly died out among them all, Whigs and Democrats. S. W. W.

February 13, 1851.

LETTER FROM FRANCIS BISHOP.

LIVERPOOL, 28th Dec., 1850.

DEAR FRIEND:

It is a long time since I have had the pleasure of communicating with you, but I have never ceased to feel the warmest interest in the great cause to which you have consecrated your life, or failed to watch with trembling hopefulness its varied conflicts in the shiftings and shufflings of the leading political parties in the American States.

You will perceive I write from Liverpool. I left Exeter more than two years ago, to enter upon a work here which has ever been dear to my heart—that of the ministry at large. But though I spend most of my time amongst the sorrowing and suffering, and find in my daily visits to the cellars and garrets of the crowded courts and streets, a wide field for sympathy and active effort, constant employment for heart and hand, I can never forget the three millions of slaves across the Atlantic, or the faithful band who are laboring for their redemption. The lowest here are free—the most wretched can still lay claim to manhood. He who can consider the wrongs and sufferings of the poor of this country as at all analagous to those of the slave, has never felt or understood in what consists the great and essential wickedness of slavery.

The Fugitive Bill has amazed and grieved me. I stand astonished at the reckless, insensate daring of a legislature defying the civilized world by passing an act of such unmitigated atrocity; and I grieve to see so many men of high endowments allowing party ties and attachments to bear down within them all nobility of feeling, all sense of justice, all love of man, and all regard for God. I could say much on this subject, but I have only time to write a few hasty lines before the mail is made up. I am anxious not to let another steamer leave our shores without sending you tidings, which you will be eagerly looking for, of Wm. and Ellen Craft. They arrived safely in Liverpool by the Cambria last Wednesday fortnight, and, thank God! they are now beyond the reach of their pursuers.

Can it be true, as the papers report, that President Fillmore has written to Dr. Collins, the husband of the person who impiously calls herself the *owner* of Mrs. Craft, stating that, if necessary, the whole force of the Union shall be put in operation to bring back the fugitives? If so, what a spectacle for the world! The Chief Magistrate of a great country threatening to use all its resources to kidnap a poor, defenceless woman, and carry her off to slavery! O, could degradation further go?

Mrs. Craft has had a severe and trying illness, the natural consequence of the fearful suspense and torturing apprehensions she has passed through in the course of the last two or three months. I rejoice, however, to say, that though still very delicate, she is now much better, and in a fair way of recovery. Mr. Craft has gone to meet William Wells Brown at Newcastle, and his wife is staying with Mrs. Bishop and myself, and will continue to do so till she is quite strong—and as much longer as we can induce her to remain and give us the pleasure of her company. They are a noble couple, and one cannot look at their mild and expressive faces, beaming with goodness and intelligence, without feeling a deeper thrill of indignation at the system which would dehumanize such men and women, and sink them to the condition of goods and chattels.

I have been much gratified to read of the reception of George Thompson at Worcester, Lynn, &c. Boston has reason to thank those places for redeeming New England from the disgrace of silencing, by low, vulgar clamor, the voice of the faithful reformer and honored philanthropist.

My wife joins with me in kindest regards and best wishes to yourself. Ellen Craft, too, (in which, if here, I am sure her husband would unite,) sends her best respects to you and all the numerous friends she has left in Boston.

I remain, dear friend, ever yours truly,

FRANCIS BISHOP.

WM. LLOYD GARRISON.

THE GLASGOW MEETING.

In these dark and evil days, it is a refreshment to the spirit of the American Abolitionist to read such words of cheer and encouragement as have reached us from the commercial metropolis of Scotland. The report, on our first page, will be read with unalloyed pleasure by every true friend of America. It conveys to us the voice of contemporaries who stand to us in the relation of posterity. The Ocean Stream that divides and yet unites us, answers in a degree to that Jordan which rolls between the living and the dead. Events and characters are viewed across the one and the other divested of the factitious circumstances which deceive a nearer eye. What Europe says of us now, America will say of herself in days to come.

We would, especially, attract the attention of all who have ever been deluded by the specious falsehoods of our enemies, or the honest blunders of our mistaken friends, concerning the character and purposes of the American A. S. Society, to the manly and common sense views of its platform taken by the Rev. Mr. Jeffrey, in his speech. They do great honor to his sagacity and clearness of statement, and cannot but have a good effect in clearing away the mists which have been raised, with evil or erring intent, about this matter. The whole report will repay an attentive perusal.

THE RIGHT ACTION.

At a legal Town Meeting in Southborough on Monday, the 20th day of January, 1851, it was

Voted, by yeas 46 to nays 29, to adopt the following resolutions:—

Whereas, Congress, in a late session, passed an act making it a penal and criminal offence to assist a fellow-man to walk the earth and breath the air of freedom, therefore,

1. Resolved, That we, the inhabitants of Southboro', in Town Meeting assembled, do solemnly declare that liberty is the birthright of every man.

2. Resolved, That it is a duty which the slave owes to himself, to posterity, and to God, to take and to defend his liberty.

3. Resolved, That it is our duty, and that of every one who claims to be a man, to help him to get and to maintain his freedom; and we now pledge ourselves to do all we can to make the soil of Southborough truly free.

4. Resolved, That our Legislature are under moral obligations by all righteous means to help the oppressed and rebuke the oppressor, and if they do not do it, they are unworthy of the name of men.

5. Resolved, That a copy of the above resolutions be sent to our State Legislature and to our National Congress.

Voted, that the above resolutions be recorded.

Voted, that the Town Clerk furnish attested copies of the above resolutions for Congress, the State Legislature, and the press.

A true copy.

Attest, S. FAY, *Town Clerk.*

GEORGE THOMPSON IN UNION VILLAGE, N. Y.

DEAR MR. GARRISON:

I wrote you last from Schagticoke, where we stopped over night. Early in the morning we started, with our kind Quaker friend Wilbur, for Union Village, where we arrived at about 10 o'clock, and stopped at the house of a stanch friend of liberty, Leonard Gibbs, Esq., an eminent lawyer resident here, under whose hospitable roof we still remain. The Convention was in session in the Free Church, whose pastor and many of whose people are abolitionists of the first quality. Those noble advocates of the slave, Mr. and Mrs. Foster, were already on the ground, and on visiting the Convention an hour after our arrival, I found Mr. Foster engaged in addressing a large and attentive audience. The news of the Springfield mob had already reached them through the New York papers, and the impression that the abolitionists were defeated, and that Mr. Thompson had been driven from Springfield without a hearing, being general, I took an opportunity to correct the mistake, and assured them that no better meetings for freedom had been held by Mr. T. since his arrival in this country. I gave the names of the Terrifying Committee at Springfield, and on mentioning the name of 'Homer Foot,' Mrs. Foster stated that when her husband and herself were lecturing at Springfield some *six weeks since*, this same 'Homer Foot' was busy manufacturing the mob which was ready for Mr. Thompson on his arrival, and compared this 'Homer Foote' to his infamous namesake of the U. S. Senate, 'Hangman Foot. A slight debate took place in reference to the comparison, on the ground that Hangman Foote was injured by it; and it was pretty generally agreed that he was thus injured, for the very good reason that an open bully is to be considered more of a man than a sneaking villain, who for weeks has plotted and planned with his compeers to prepare a state of public feeling which, while it outraged the rights of the tax-paying citizens of Springfield and violated the common decencies and hospitalities of life, might have resulted also in the murder of American citizens and of the philanthropist who has done so much to relieve the oppressed of all lands.

At the commencement of the afternoon session, Mr. Thompson came into the Convention, and was most warmly received. He soon took the floor, and gave a most thrilling and humorous account of the Springfield mob. The high expectations which the renown of Mr. Thompson had excited were in that one speech more than realized. At the close of his remarks, Mrs. Foster, ever true to her duty, introduced the aged 'Sojourner Truth,' who had also come from her residence in Northampton. This uneducated woman spoke for a short time in her peculiar manner, and was most kindly received by the audience, who pressed around her to purchase her books, and who saw in her a proof of the natural equality (to say the least) of the negro and the white. It is devoutly to be wished that all whites *were* her equals.

In the evening, the house was crowded. The choir sang a beautiful hymn in an excellent manner, and Mr. Thompson again took the floor, and for two long hours held the audience spell-bound, while he analyzed the subject of American slavery. It was most interesting to look upon the faces of the audience, to see the earnest looks, the beaming countenances of the people, who for the first time listened to the matchless orator. Mr. Thompson never fails, no matter how high the expectation raised by the accounts in the papers of his talents; yet the audiences are always surprised at the sublimity of his views of the nature of man, at the vast range of thought and illustration, which seems to increase with every successive effort, and the boundless versatility of talent which meets the hearer at every step of his discourse. In the latter part of his evening address, he investigated some of the arguments which have been adduced by Christians and Christian ministers to prove that the blessed God 'made the negro for a slave, and foreseeing his situation as a slave, gave him a form and constitution adapted to his lot.' This blasphemy of God and libelling of Christianity was exhibited in its true light. The services of the evening were closed by another song of freedom from the choir, and the meeting adjourned till the next day, at 10 o'clock.

In the forenoon of the next day, the Convention was addressed by Mr. and Mrs. Foster, Mr. Gibbs, G. W. Putnam, and Mr. Culver, ex-member of Congress. The Chairman (the Rev. Mr. Miller) is a pioneer in the cause in this region. He is now about leaving to take up his residence in Oregon, and to prepare for his journey was obliged to take leave of the Convention. A vote of thanks was passed, and several of his friends who had stood by him in past years told of his faithfulness in the dark hours of days gone by. This brought George Thompson to his feet, who gave him a short and touching farewell address.

Mr. Thompson spoke again in the afternoon, with the usual result, to a delighted audience. At the close of his remarks, a Committee, previously appointed, reported a Constitution for a Society, which is to embrace part of three counties, and is called a 'District Anti-Slavery Society.' This Constitution, after being discussed, was adopted, and the new Society starts with a good prospect of success and usefulness. There is plenty of material scattered over this region, and needs only to be collected and concentrated to act upon the public mind. Disgust with all political twaddling seems to pervade the minds of the mass, and the opinion was almost unanimous, that all that is done well in this cause is done by the application of truth to the conscience of the people.

At the evening session, Mrs. Foster addressed the crowded house for an hour and a half in one of her logical and eloquent speeches. Mr. Thompson spoke again for more than an hour with peculiar power. Speaking of the miserable apologies made in this country for the crime of slavery, he said—'Let me stand on one side of a screen and hear a man talk a few minutes upon this subject—let me hear him make his lament that this evil exists, and express his hope that some time or other, some how or other, it will be done away, and I will tell you what are his politics and what is the preaching to which he listens. It is all hypocrisy! No man who thinks it an evil, and is honest in his opinion, will oppose its immediate abolition. No man who believes slavery is wrong will sit still or keep silent while it exists! It is all hypocrisy! I have drank in freedom from my mother's bosom to the present hour, and I can sound with line and plummet the dark depths of the stagnant souls of such wretches! All the talk of its being 'a sad thing, a blot upon our nation's escutcheon,' &c. &c., is false and hypocritical! The slaveholder who has just bound and lashed a woman, mangled the flesh from her neck to her loins, will, when he is done, whine over the evils of slavery! It is a lie! There is no true friend of the slave but the abolitionist—none who really hate slavery but the friends of immediate, unconditional emancipation. You boast of your liberty! yes, even dare to boast of it abroad, and in the foreign city, at the table d'hote, the mustachioed Cossack laughs in the face of the American, scoffs at your professions, and points triumphantly to the Southern plantation.

You love liberty for yourselves? Indeed! What a virtuous people! Yes, you love it for yourselves and yourselves only. While trumpet-tongued you boast your love of liberty to a wide world, you deny it to three millions of men! Give liberty to the slave, and show to God and the world that you rightly estimate it and deserve it yourselves. At your monstrous inconsistency the tyrants of the earth mock and hold you in derision, and hell itself laughs in triumph to see the unspeakable meanness and hypocrisy of your nation.

But we preach 'dangerous doctrines.' Danger in doing right? Did any body ever suffer from doing right? Did not danger menace Daniel, and clouds gather thickly round him, when he chose to obey God rather than man? Did not danger surround the three children when the furnace was heated seven times hotter than it was wont to be heated? But did not God bring them out unharmed? Do duty, and leave consequences to God! Plant the seed, and if it be not given to you to see the green blade spring up before you die, yet sow the seed, and your children above your graves shall reap a glorious harvest. Do duty! Do it faithfully and fearlessly! Live for something! Make your life of use to the human race! Live to do good! I had rather live an hour in this pulpit, and utter the truth of God for the sake of Humanity, than wear the diadem of my country a thousand years; and if you do your duty, though you may be reproached and defamed, yet you shall have your reward. It shall be in a peaceful conscience; it shall be in the blessing of God; it shall be returned to you in that hour when the heartless priests, the time-serving, selfish politicians, call upon the mountains to hide them from the eye of the negro slaves; in the day when all shall stand before the 'Judge of quick and dead!'

Votes of thanks to the choir and the Society were passed, and the Convention adjourned. We leave with feelings of gratitude to the abolitionists here for their unbounded hospitality, more convinced than ever that the country people are less poisoned by the influence of the Slave Power, and that the yeomen and laborers of the land will yet redeem it. Sick of political treachery, the region is awaking to the true philosophy of reform—the application of truth to the conscience of the people.

We go to-morrow to Saratoga, on our way to Little Falls, from which place I will write you again.

G. W. P.

LEOMINSTER FAIR.

LEOMINSTER, Feb. 19, 1851.

DEAR MR. GARRISON:

I regret exceedingly your inability to be with us during our Fair. It was a great disappointment to all of us, especially to those of us who felt the importance that many, who do not understand your principles, should have an opportunity of becoming acquainted with you.

Our success exceeded our most sanguine expectations. So very few sympathize with us, that we found it difficult to find enough efficient persons to act on the committee of arrangements; and even after all was arranged, some four ladies withdrew, on the ground that they had been informed that, if they took part in the proceedings, they would thereby lend their influence to the pulling down of churches, abolishing the Sabbath, &c. Of course, at that late hour, I had no time or breath to spend to convince them to the contrary. Owing to the notice being given in the Liberator that the speakers were expected *only* for Saturday evening, our friends in the neighboring towns, wishing to make the most of their visit, deferred it till Saturday. It rained pouringly all that day, and the water was shoe deep in the streets. Of course, it was utterly impossible for people to get out. The consequence was, *not one* person from abroad was present. Dear Mr. Phillips came to the rescue, and to his influence and liberality much of our success is due. Had it been known that he was to be present, a hundred persons more would have given their attendance. Our proceeds, after all expenses were paid, amounted to ninety dollars; which we consider good success, in view of the many obstacles we had to contend with. The services of Messrs. Buffum and Russell were highly appreciated. * * *

We are about to form a Female Anti-Slavery Society here. I trust we may accomplish something by this means.

Believe me, ever yours, F. H. DRAKE.

AFFAIRS IN SPRINGFIELD.

SPRINGFIELD, Feb. 25, 1851.

The instigators of the riot here are in hot water. Mr. Simmons (Unitarian minister) gave Homer Foot & Co. one of the most scathing, demolishing discourses from his pulpit last Sunday I ever heard, from Acts 19:34. He took his stand side by side with Thompson and his associates—declared his own rights were invaded in their persons—showed the people that Messrs. Thompson, Quincy, Phillips, &c., were gentlemen—'neither robbers of churches nor blasphemers of their religion'—and were engaged in a Christian, philanthropic work. That the whole town was now dangling, with the ropes [which hung the effigies] around its neck, to the gaze of the whole world. The instigators of the riot—the 'Regulators,' self-appointed Committee, Selectmen—all were whipped soundly; and though he deprecated the riot in Boston, in Shadrach's case, yet he held it up as all that was honorable, just, humane, manly and bold, compared with the mean, cowardly, inhuman and night-working rioters of Springfield. Mr. S. fully identified himself with the abolitionists. He was urged to abstain from preaching as he did before he went into the pulpit, and yesterday a committee waited upon him to urge him to take back what he had said; but he remains steadfast and immovable, and he told the committee that he considered well what he did before he committed himself.

Well, last evening the 'Regulators' howled again, for the miseries that do come upon them. Henry Ward Beecher lectured on 'Character;' and we suppose his feelings, wrought up by the recent proceedings, led him to modify his lecture to suit this region, and the way he came out upon slavery, the Fugitive Slave Bill, and the defenders of the Union, was a caution; and when he closed his lecture, he advanced in front of the desk, and poured forth a torrent upon the heads of the inhuman wretches who sustain slavery and the Fugitive Slave Bill.

Things are working finely. Agitation is all over town. We are getting up a petition for George Thompson to return, and are going to ask the leading men to sign it.

E. D. HUDSON.

PROGRESS OF THE TRIALS, &c.

On Thursday of last week, Elizur Wright was ordered to recognise in the sum of three thousand dollars, with surety for his appearance at the District Court of the United States, next to be holden in Boston, the 3d Tuesday of March next.

After some discussion between Mr. Sewall, counsel for Mr. Wright, and the Commissioner, the latter reduced the bonds to the sum of $2000. Mr. Sewall, then became surety for Mr. Wright, whose trial will come on as above.

The examination of Charles G. Davis, Esq., attorney at law, followed.

The complaint against Mr. Davis contains two counts—the first alleges that on Saturday, the 15th instant, he did aid and assist in the escape of the fugitive slave Shadrach; and the second count charges that he aided and assisted in the rescue of the fugitive slave from the custody of Charles Devens. Mr. Davis plead not guilty, and, assisted by R. H. Dana, Jr., Esq., he conducted his own defence. Mr. Dana's management of this cause, as also Mr. Sewall's in the case of Mr. Wright, have been acknowledged, on all hands to have been eminently able. Mr. Davis, after a protracted examination, was fully discharged on Wednesday last.

A. P. Burton, a colored young man of Salem, was arrested on Friday morning, on a charge of aiding in the rescue of Shadrach. The city of Salem was much excited, and it was openly said that he would not have been taken out of town, had he been arrested as a slave. It was evident, from subsequent proceedings, that the intention was to have held him as a slave, on his arrival at Boston; but it was there found that the wrong man had been caught, and Commissioner Hallett discharged him without day. Had the intended person been taken, the fraud would doubtless have become obvious to all.

U. S. Marshal Devans purchased sixty revolvers on Friday, and distributed them among his men. This fact, when known in town, tended to excite rather than quiet the public feeling.

Authentic information has been received from Montreal, that Shadrach, the fugitive, arrived safe at that place.

Washington's birth-day was celebrated in Boston by the following arrests in behalf of slavery:—

A seventh person was arrested Saturday morning, charged with being concerned in the late rescue in this city. His name is Thomas Paul Smith, a colored man. On giving bail for his appearance on Friday, at the Court-House, for trial, he was set at liberty.

The eighth arrest for aiding in the late rescue of a fugitive slave, was made in the afternoon. The person was named Lewis Hayden, a well-known clothes dealer in Cambridge street, and one of the most intelligent of the colored people of this city. He was ordered to give bail in $3,000 for examination hereafter, which was promptly given by James N. Buffum, of Lynn. Richard H. Dana, Esq., one of the counsel for the fugitive Shadrach, testified to-day that he applied on Saturday, before the rescue, to Judge Shaw, of the Supreme Court, for a writ of *habeas corpus* for Shadrach, which was refused.

Mr. Davis's trial being over, Mr. B. F. Hallett proceeded to the examination of the other persons arrested.

☞ The recent case in Philadelphia induces us to republish the following statement of a Maryland decision. We have always contended that any master who allowed his slave to go at large for a number of years, should be held to have relinquished all claim to such slave. The rule as to personal property ought to be strictly applied. Any slave who escaped more than six years previous to the time of claim, and who has remained undisturbed during that period, if he can show that his master knew where he was, ought to be considered free, on the ground that the master, in neglecting to assert his title, has intentionally relinquished it. If this presumption may not be raised in six years, it surely ought to be in twenty years, the period that limits claims to real estate.—W. P.

IMPORTANT LEGAL DECISION.

Our County Court was engaged for several days last week in hearing a petition of a colored woman, named Rebecca Garrett, and three children, who claimed their freedom from a man named Isaac Anderson, of Howard District. The woman had been permitted to go at large for *twenty years*, during which time she had married and raised a family of ten children. Her master then seeing that she and her family were worth some three or four thousand dollars, claimed them as his property—to be disposed of as he saw proper. Several Quakers, however, took the matter in hand, and, employing good counsel, contested the case in a court of justice, which resulted in the Judge's charging the jury that if they believed the petitioners had been going at large for a *long period*, (without limitation,) doing acts inconsistent with slavery, with the knowledge of their owner, they were entitled to their freedom, and so the jury rendered their verdict. The case will be taken to the Court of Appeals by the owner, however. This verdict is a great triumph of justice in Maryland, as it reverses the old accepted law, that a party could let his slaves act as free persons for years, and then, through caprice or avarice, seize them and sell them into bondage. It is one bright spot on the slave stained escutcheon of my native State, and argues a better change of feeling than I could have hoped for.—*Balt. Cor. N. Y. Tribune.*

PETITION—CIRCULATE IT!

☞ The following petition needs no explanation; and the readers of the Liberator will need no arguments to induce them to sign it. If those who feel an interest in the subject will circulate this *within a few days*, and forward it to the Anti-Slavery Office, we will endeavor to make good use of their names.

To the Board of Overseers of Harvard College:

The undersigned respectfully ask your Honorable Body to take such measures as shall open the classes of the Undergraduates and those of the Schools of Theology, Law, Medicinn and Science, to all persons, without distinction of color.

U. S. SENATOR. Another trial for Senator took place in the House on Wednesday last. Necessary to a choice, 195. Mr. Charles Sumner had 193. This is the largest number of votes Mr. Sumner has received at any time. Only five members absent.

☞ Friends in the vicinity of Southboro' are requested to note the call of a Convention for that place.

THE BOSTON OUTRAGE.—The following orders were unanimously passed by the Common Council of Boston on the 20th inst.:—

Resolved, That the Council view with high satisfaction the condemnation by the other branch of the City Government of the recent outrage upon the laws of the Commonwealth, and of the United States, referred to in the order passed by them on Tuesday last; and heartily approve of the directions given therein to the City Marshal for his guidance on all future similar occurrences.

Resolved, That we cordially respond to the recent proclamation of the President of the United States, and will use our earnest efforts to see that its recommendations are carried out.

There are rumors of a number of warrants for fugitives being issued. A fugitive who was engaged in sweeping the side-walk in front of his employer's store, saw a Southern gentleman approaching, fled by the back way, and has not been seen since. Other fugitives have left the city.

Fugitive Slaves.—In the New York Legislature on Wednesday, a petition was presented from a large number of citizens of Cayuga County, asking that laws may be passed, prohibiting the use of the jails of the State for the confinement of fugitive slaves, and that a trial by jury be granted to such slaves. Referred to the Committee on so much of the Governor's Message as relates to federal relations.

Henry Long, the New York fugitive slave, on the 20th ult. passed through Savannah, in charge of the person who had purchased him in Richmond.

DIED—In Coventry, (R. I.) Feb. 15, Sarah, daughter of the late Jabez and Ruth Anthony, aged 47 years.

MEETINGS IN AID OF CHAPLIN.

LORING MOODY, Agent of the 'Chaplin Fund Committee,' will present his claims to the public in

Lowell,	Sunday,	March	2.
Pepperell,	Wednesday,	"	5.
Townsend,	Thursday,	"	6.
Lunenburg,	Friday,	"	7.
Leominster,	Sunday,	"	8.
Princeton,	Tuesday,	"	11.
Holden,	Wednesday,	"	12.
Paxton,	Thursday,	"	13.
Leicester,	Friday,	"	14.
Worcester,	Sunday,	"	15.

Will the friends see to it that all needful arrangements are made for these meetings?

ANTI-SLAVERY LECTURES.

PARKER PILLSBURY and LEWIS FORD, Agents of the Massachusetts A. S. Society, will hold meetings as follows:—

Northboro'	Tuesday,	March	4.
Marlboro',	Wednesday,	"	5.
Feltonville,	Thursday,	"	6.
Bolton,	Friday.	"	7.

ANTI-SLAVERY CONVENTIONS.

SOUTHBORO', (Worcester County.)

Saturday Evening and Sunday, March 1 and 2.

☞ This meeting will be attended by SAMUEL MAY, JR., PARKER PILLSBURY, and LEWIS FORD, Agents of the Mass. A. S. Society.

ANTI-SLAVERY LECTURE.

JOSHUA T. EVERETT will lecture on Slavery at Feltonville, (Marlboro',) on Sunday evening, March 2d.

POETRY.

From the Glasgow Sentinel.

DASHES AT INIQUITY.

BY LUKE THE LABORER.

Benevolence. His Grace the Duke of Hamilton has just caused to be distributed the usual donation, from the palace, of butcher-meat and oat-meal, to upwards of 500 individuals and heads of families in the town of Hamilton.—*Glasgow paper.*

God pity the poor! and preserve the good Duke,
Who sent back the crumbs of the loaves which he took
From hedgers and ditchers, those ignorant clods,
Whose spoil gilds the walls of his royal abodes.
Our great Exhibition will show to the earth
The genius of labor as well as its worth;
But nothing will stand in that emporium grand,
That rank can say came from its profligate hand!

God pity the poor! who, like skeletons, pine
By the side of his Grace, full of dainties and wine,
All drawn from the toilers upon his estate—
You may reckon him mean, but not certainly blate.
Every floweret, they say, has its own drop of dew,
Of station this precept has never been true:
Every pulse of its heart is sustained in its glow
By sweat from the laborer's sorrowful brow!

God pity the poor! let the poor thank the Peer,
Whose *oat-meal advertisement* reads rather queer;
The poor folk are feasted on what is their own,
And the Duke claims the praise for the charity done.
Admiration in bushels may fall on his head,
When he gives the down-trodden a holiday feed;
How few take the trouble an hour to inquire
Why workmen want dinner, or clothing, or fire!

Industrious poor! What a puzzle to me
To make those two jarring fag-ends well agree!
Industrious poor! If they waste what they gain,
They are not industrious, my doctrine is plain.
Industrious poor! But they really are poor—
Then some Swindlehurst brought the curse to the door;
The provident man, if no knave interfere,
Will never want freedom, nor comfort, nor cheer.

Benevolence! small is the Bedlamite's sense,
Who wants us to swallow that stark insolence;
Benevolence! stealing your log, if we must,
And giving the owner the precious saw-dust!
Benevolence! nothing on earth can surpass
This Hamilton kindness for baseness and brass;
The weakest must feel it a glaring misdeed
To pilfer their acres, and pay them with bread!

Benevolence! Well, it is much, to be sure,
To see his Grace drawing so close to the poor;
What a lesson for thousands in times that are by,
Had Dukes kept their fingers more out of the pie!
Position is something, like Joseph's one sheaf,
All else must bend down to the dust in their grief;
Swallow up! swallow up! it proclaims night and day,
Swallow up! swallow every thing comes in the way!

The patches of ground that for ages have stood,
To do the poor peasants a world of good,
By the rim of the river, a few paces square,
With modern improvements, no longer are there.
Every acre M'Adam has left to bear fruit
Belongs to the palace, or abbey, no doubt;
And millions that Heaven ordained for the soil,
Have not an inch left for existence the while!

Down, down with the rabble—yes, farther down still—
Drive, drive them from woodland, and valley, and hill;
Shut, shut them all out from the summer and spring,
They must not smell flowers, nor hear warblers sing.
The sunshine is sweet, and the blossoms are fair,
But rank must possess these delights every where;
Give poor people cellars, where light will not come,
To show them the horrors that tenant their home!

Not cart-loads of meal, no, nor thousands of loaves,
Shall bribe me to puff up a custom I loathe;
If the gift has been pilfered, I'll spit on the boon,
And call the vile donor a villanous loon!
Give back our inheritance—give us our land—
And elbow-room fit for the bee-hive to stand;
Then Labor will rise on its pinions of power,
And wither'd stems bloom like a jessamine flower.

Petitions for bread let us strongly despise,
A mendicant's wail is not Scottish nor wise;
Let us seek independence in trouble and strife—
That peril of manhood—that jewel of life.
As a mate for our Thistle—our Thistle so grand—
This virtue must bloom in our dear father-land;
Till every lone nook shall partake of its cheer,
And pauper relief, like a curse, disappear!

From the New Englander.

THE TEMPEST.

BY GEORGE W. BUNGAY.

The eye-lids of the drowsy day
Were closed o'er slumbering earth and sea;
The evening star, with gentle ray,
Shone like a smile on lake and lea;
But clouds arose, and robed the night
In cap and cloak of funeral dye,
And with their mantle hid the light
That looked down like an angel's eye.

Then, shouting thunder shook the arch
Where lately glowed the evening lamp,
As though the battle-gods did march
Above that floor with Titan tramp;
And spouting fire broke from the clouds
That sailed before the wailing air,
Like helmless ships with sable shrouds,
On cloudy billows heaving there!

Amid the pipings of the storm,
I heard a woman's fearful cry;
A lightning flash revealed her form,
'Oh, God!' she cried, 'where shall I fly?'
She passed my window when the light
Streamed o'er the sky from east to west;
Her face was wet with tears of fright,—
She held an infant at her breast!

The moaning wind and rain that came
Were knocking at my cottage door;
The thunder spoke with tongue of flame,—
'In God's name, help the hunted poor!'
I gave that mother and her child
A welcome to my home and hearth;
The dusky babe looked up and smiled
On me, the happiest man on earth!

I dressed the raw and reeking wounds,
(That seemed their own sad tale to state,)
Torn by the teeth of broad-mouthed hounds,
Then baying at my garden gate.
I would not let the hunter come,
With whip and gun, and gag and chain,
To desecrate my humble home,
But left him to the winds and rain.
The tempest fled on fiery wing;
The dark night slowly passed away;
The song-birds made the woodland ring
With anthems to the new-born day;
The thunder-shaft had left no scars
Upon the blue and cloudless vault;
Beneath my roof shone clear as stars
The eyes of those whose deed's NO FAULT!

The Liberator.

AMERICAN SLAVERY IN THE WORLD'S FAIR IN LONDON—FREDERIKA BREMER.

New Garden, O., Feb. 5, 1851.

To James Haughton, Dublin, Ireland:

A word with thee. The world is to appear in London this summer. The Republic of the United States of America will appear there, to assume a place in the constellation of States and Kingdoms that are there to be assembled. I am anxious that she should appear in her true character. Certain I am that she will not, without some special effort on the part of those to whom that character has been revealed.

At that World's Industrial Fair, it is designed to exhibit specimens of the world's industry. The North American Republic will exhibit many specimens of the ingenuity and enterprise of its inhabitants. Some of them will be similar, in kind, to those which will be exhibited by other nations. But there is one specimen of human ingenuity and industry which distinguishes this Republic from all other nations, and that is—American Slavery. In this article, the United States stand alone and unrivalled. It is the distinctive characteristic of this Republic. Slavery—*chattel slavery*—with the Genius of Liberty presiding over it, guiding its movements and guarding its interests; slave plantations, slave whippings, and slave auctions, with the banner of freedom waving over them; 'All men created free,' and every sixth child in the nation born a slave; 'the land of the free' drenched in the tears and heart's-blood of three millions of slaves; 'an asylum for the oppressed of all lands,' and her citizens punished as felons for harboring and protecting fugitive slaves; 'the most enlightened nation on earth,' and one-sixth of the population punished with stripes, imprisonment or death, for learning to read or write, or teaching their children to read and write; 'the most favored of all nations,' and three millions of her inhabitants hunted with bloodhounds and rifles, and shot down like wild beasts, if they dare attempt to rise from *slaves* to *freemen*, from brutes to men. Liberty the text—Slavery the practical application; Liberty the adored Ideal—Slavery the dire Reality. I say, in this invention, the genius of this Republic stands alone and unrivalled. Russia may have her autocrats; Turkey her sultans; Spain her inquisitions; Austria her Haynaus; but they never produced a Clay nor a Webster. While this nation can boast of her Clays and her Websters, she will stand pre-eminent in her power to devise ways and means to turn men into beasts.

Dear James—What can be done to exhibit this last, this highest effort of American ingenuity at the World's Industrial Fair? Austria, Russia, Turkey, and other despotisms of Europe and Asia, will be represented there. It will be important to them to learn the latest, most approved and most efficient means of converting MEN, 'created free,' into SLAVES. I will tell you what *must*, and, if I were in London at the tim, I would say, what *shall* be done.

A complete set of the implements of American Slavery, of American manufacture, must be exhibited in some conspicuous place in that Fair. A slave-driver's whip must be there—one that has been buried deep in the flesh of American women, and that is stained with their blood. Thumb-screws, manacles, and fetters, which have encircled the limbs of American *free born* (*'all are born free'*) citizens, and have been worn into their flesh and are rusted with their blood, must be there. A slave-collar, that has been worn by an American slave, and purely of American invention and make, with its prongs, must be there. Representations of American women tied up to be whipped, with the slaveholder burying the lash in her flesh, and the blood trickling upon the ground; and of slaves running for liberty, with Clay, Webster and Fillmore, with bloodhounds and rifles, in eager pursuit, must be there. Above all, an American slave-auction must be there, with William and Ellen Craft on the block, Henry Clay as auctioneer, and the American flag floating over it. The Fugitive Slave Law must be there, printed in an attractive form, with Webster and Clay, its inventors, over the top, in hot pursuit of Henry Box Brown, the Crafts, or some other fugitive slaves; and a copy of it put into the hand of every visitor to that Fair, *in his own language.*

All these, and other implements of American slavery, must be in that Fair, in a place so conspicuous that all despots and their agents may see and examine them, and learn their uses and application. Or, if they cannot be admitted *into* the Fair, with other specimens of American ingenuity and skill, they must be exhibited in some place *outside*, but near it, so that they can be seen and examined with convenience. Would these implements of American slavery and American industry be denied a place in that Fair? The trial must be made. It is the world's arena; let the world know what this Republic has done, is doing, and is determined to do, till she descends into the tomb of nations.

Then William and Ellen Craft must be there, with the guise in which they escaped from slavery; Henry Box Brown must be there, with the box in which he was entombed. O, James! Imagine the feelings and reflections of that man, as he lay in that box, having been driven there to gain his liberty and manhood in 'the land of the free,' 'the home of the brave,' the asylum of the oppressed,' and 'in the most civilized, enlightened and Christian country on the globe'! See that box; look into it, and there behold American Republicanism and American Religion. See Ellen Craft in the costume in which, alone and *single-handed*, she asserted and vindicated her womanhood, her humanity, against the watchfulness and combined energies of this entire Republic. These persons and things must be at that World's Fair, that the world may see and learn the full import of 'Liberty'—'land of the free'—'asylum of the oppressed'—in the mouths of Americans. William Wells Brown, with his illustrations of American slavery, must be there. These four are this moment American slaves; and were they now on territory over which this Republic holds jurisdiction, Webster, Clay, Fillmore, or some other bloodhound of slavery, would instantly seize them, and consign them to whips and chains. Would that our Douglass could be there, to aid in the exhibition!

I see Fillmore has been invited to be at that Fair. I hope he will go. As President of this Republic, he signed the Fugitive Slave Bill, and made it the law of the land. I hear, also, that Clay and Webster intend to be there. I hope they will. But, if they are, be sure to have them pointed out to the representatives of all nations that shall be there as the *kidnappers-in-chief*, the leading *slave-hunters* of the American Republic. They are now laboring to get this nation to pay the Spanish pirates of the Amistad for the noble Cinque and his companions, who rose on their oppressors, took the vessel, and were guided to our shore. Webster is the man who, for years, has tried to get your Government to recognize property in man as a principle of international law; solely with a view to open the way for Britain to give up the fugitive slaves in Canada. Look after these slave-hunters, if they come to that Fair. Compel every American who comes to London on that occasion to look on his country's most prominent emblems, i. e., the implements of slavery. Let all the fugitive slaves now in Britain and Ireland be collected at that Fair, and be kept there during every day of the exhibition—even for four months. Other fugitives must be sent over from Canada, Boston, New York and Philadelphia. One hundred, at least, ought to be there all the time,—to move about among the multitude in the Fair, to be pointed out, to be known, to be welcomed and honored by Europeans, as among the world's heroes, who, by deeds of suffering and noble daring, have vindicated humanity against the gigantic but murderous powers of American slavery. Gladly would I be at that Fair, if I had the means; but had I thousands to spend in that way, I had rather stay at home myself, and spend it in sending fugitive slaves and in maintaining them there, that they might go in and out as *British* freemen, in the presence of the slaveholding and slave-hunting Americans that will be there; and that the world might see who they are that are hunted with bloodhounds and rifles, and sold on auction blocks in this Republic.

I cannot abide the thought that that occasion should pass, and nothing be done to lay before the world the condition of the three millions of American slaves, and the character of American slavery and of the American Republic. The concentrated scorn and execration of the world must be made to bear on American slaveholders and their allies, before they will give up their prey. Slaveholders and their abettors, of whatever name, sex or standing, must be *practically* regarded as thieves or robbers, and be outlawed from society, and be treated as marauders on the helpless and the innocent, by all mankind. American slavery must be abolished by this enlightened and purified public sentiment of the world, or it must go down in a sea of blood.

Frederika Bremer—I cannot close without an allusion to her. She has made herself an object of just scorn and contempt to the entire oppressed population of this country, enslaved and free. Over her own name, she has publicly endorsed the entire scheme of African Colonization, in a letter to a Colonization agent. This scheme, she says, is the first that has made her 'feel *inspired, glowing on the subject*' of the condition of the slaves. She says—'My nature is too averse to polemics to have been able to sympathize or to be warmed by the ultra abolitionists. But I adore the Ideal,' &c. While writing this, in Cincinnati, near by her sat a Convention to frame a Constitution for Ohio, in which colored people are to be excluded from voting, and from the means of education. At the same time, Indiana, Illinois and Iowa were deliberating on the question of expelling them from those State. The papers all around her were full of the outrage; but not a word could Frederika Bremer say against it; she sat—'adoring the ideal'! She is now in New Orleans, or some slaveholding city of the South. There she stands, amid slavery—waited on by slaves—yes, Frederika Bremer consents to be waited on by men and women crushed and imbruted as slaves. She looks down upon a million and a half of her sisters, prostituted, whipped, driven like beasts to labor. There she stands, 'adoring the ideal,' amid this reality of cruelty, wo and wretchedness, and not one word has she yet uttered, in public, against the terrible reality. She 'adores the ideal' of liberty, and is dumb to the reality of slavery. This Republic, from its foundation, has adored the 'ideal' of liberty, and practised the reality of slavery; or, in other words, it has adored liberty in *theory*, and slavery in *practice*, and been as scrupulous and sincere in its worship of the latter as of the former. So with Frederika Bremer. She adores liberty in the abstract, and pays silent homage to slavery in the concrete.

Report says Miss Bremer is to publish a book on America. If she does, it will be patronized, as she has been, by slaveholders; for it will eulogize liberty as an *idea*, and slavery as a *reality*—the very thing which slaveholders themselves have ever done. The world expected better things of Frederika Bremer.

HENRY C. WRIGHT.

MEETING OF THE PLYMOUTH COUNTY A. S. SOCIETY.

A very interesting and profitable meeting of the above Society was holden through the day and evening of Sunday, the 16th instant, at West Bridgewater, in the Congregational church of that place. The meeting was called to order at 9 o'clock in the morning, by Lewis Ford of Abington, one of the Vice Presidents of the Society, and Charles C. Burleigh addressed those who were present until the hour arrived for public worship. The congregation then gathered in the upper part of the church, which is more particularly appropriated to this use, and listened to a sermon from the Pastor of the Society, J. G. Forman, which may properly be reckoned as auxiliary to the great objects of the anti-slavery cause, and a continuation of the meeting. His subject was, 'The true limitation of the obedience due to civil governments, as exhibited in the conduct of the Christian martyrs under the Roman empire, and as a question of legal and ethical science.' The preacher placed before his audience a strong array of example, authority and argument, showing the duty of active disobedience to all laws that are contrary to the precepts of our religion and the divine law. He gave a graphic account of several of the early martyrs, especially of the aged and venerable Polycarp; drew a parallel between the laws and institutions of the Roman States, and the institution of slavery in this country; and showed that laws contrary to natural justice are not binding in law or conscience.

In the afternoon, by Mr. Forman's invitation, Miss Antoinette L. Brown occupied the pulpit, and preached a discourse on 'The Signs of the Times.' It was highly reformatory, well written, and well delivered. It seemed a strange thing to this old conservative congregation to hear a woman preach; but the services were conducted with such propriety, and in so interesting a manner, that few persons could have found any fault. Miss Brown showed the character of the agitation that exists in all parts of the country and the world. It indicates that there is something fundamentally wrong in the constitution of society, of which slavery is one manifestation. It is the struggling of humanity to attain a true state of society, in which righteousness, truth and love shall prevail. It must continue as long as these wrongs exist. It cannot be put down. The signs of the times indicate the ultimate triumph of truth, freedom and humanity.

At the close of the service, the meeting of the Anti-Slavery Society was resumed in the large hall below, nearly all the congregation remaining, and Mr. Burleigh made an eloquent and powerful speech on the history of the opposition encountered by the anti-slavery movement, in which he showed that we must become either willing or unwilling helpers of this cause, and showed especially how the very means which its adversaries resort to, in order to put it down, are instrumental in helping it onward.

In the evening, another session was holden, at which Mr. Forman, Miss Brown, Mr. Ford, and Mr. Burleigh made speeches, and a large audience paid very close and marked attention. Mr. Burleigh offered the following resolutions, which he supported in an argumentative and able speech, and which were adopted without a dissenting voice:—

Resolved, That every slave of the South has a right to be free; and, while he cannot enjoy freedom at home, he has the same right to escape from bondage and seek refuge at the North, as the Hungarian and Italian has to fly from the tyranny of an Austrian Emperor or a Roman Pope; and that it is as much our duty to receive and protect the refugee from American despotism, as the refugee from any of the despotisms of Europe.

Resolved, That the duty to 'hide the outcast, and bewray not him that wandereth,' and to 'deliver not unto his master the servant who hath escaped from his master unto thee,' is as sacred now as it ever was, and as binding on us to-day as it was upon those on whom it was anciently enjoined.

Resolved, therefore, That the Fugitive Slave Law of this country is alike an outrage upon humanity and justice, and an act of rebellion against God; and that no man has a right to obey it himself, or, in any capacity, official or unofficial, to enforce it upon others.

Resolved, That, believing the apostolic doctrine, that 'we ought to obey God rather than man,' we hereby deliberately and distinctly avow our fixed determination to disobey that infamous Fugitive Slave Law, and do our best to prevent its execution whenever opportunity offers; and, in open defiance of its wicked requirements and barbarous penalties, to aid the escape of every slave who comes within the reach of our sympathy and assistance.

The meeting was well attended throughout the day and evening, and the audience was very still and respectful. Many of the conservatives of this old parish attended all the meetings, and heard many things that ought to do them good. They are quite numerous and influential, and have manifested considerable opposition to the course of their minister in preaching against the Fugitive Slave Law and slavery. It is to be hoped they will yet see that his position is the only true and consistent one for a minister of Jesus Christ.

CORRECTION.

Brother Garrison:

I notice two statements in the last Liberator which do injustice to the parties concerned. I allude to your remarks concerning the Unitarian meeting-house in Uxbridge, and the Orthodox in Milford. In your article under the caption of 'The Cause Advances,' you say of the opening of the Milford house, on the occasion of your late visit to that place, in company with George Thompson, M. P., 'We believe it was the first time that that house had been opened for the advocacy of the cause of emancipation;' and substantially the same of the house in Uxbridge. This is a mistake concerning both of the houses in question. To my knowledge, the body of the Unitarian meeting-house in Uxbridge has been opened for several anti-slavery lectures and conventions. At one of the latter, I distinctly recollect that you were present. It is said, also, by one who was many years a member of the committee, that it has never been denied to the friends of anti-slavery. I will add, that I recently sought a place in which to hold an anti-slavery meeting at Uxbridge, and at which a *woman*,—our sister, A. H. Price, of this place,—was to lecture. Both the minister and committee consented, cordially, to grant the house for the occasion; but, upon consultation, it was decided to hold the meeting in another place.

The Orthodox house in this town, I know, has been repeatedly opened for anti-slavery lectures and conventions. Seven or eight years ago, Abby Kelley lectured to crowded audiences in it every evening through a week. We also held the sessions of an Anti-Slavery Convention in it, at which one of the committee presided. Several years since, the meetings connected with the Milford Anti-Slavery Fair were held in it.

During the last month, I applied for it for Abby H. Price, before mentioned, to lecture in, and the minister—Rev. Mr. Pond—consented. Although believing, with his brethren, that women ought not to speak in public, he decided, on the ground of enlightened toleration, to open the house, allowing every one to act upon his or her own conscientious convictions and responsibility; and the house was thronged on the occasion.

It must be acknowledged, that in one or two instances, the house has been denied to the friends of the slave. In one case I asked for it, in order to allow William and Ellen Craft to relate their experience in slavery and escape from it. But it was refused to them because, as the committee said at the time, they had just nicely fitted up their house, and they did not want it defiled by filthy tobacco chewers, of which Milford can boast a goodly number. Let the odium, if any there be, rest where it belongs—on the filthy habits of the people.

In haste, yours for truth and humanity,

HENRY FISH.

Hopedale, (Milford,) Mass., Feb. 17, 1851.

☞ The *note* mentioned below was read on Sunday, 16th inst., by Rev. Theodore Parker. A strong sensation of interest and sympathy with the hunted fugitive was manifest throughout the audience.

From the Commonwealth of Monday.

A Good Example. The following note was read yesterday in one of the churches of this city:—

'Shadrach, a fugitive slave, desires the prayers of this church, and of all Christian people, to aid him in his efforts to escape from the hands of the slave-hunters now seeking for his life.'

We call this a good example, and worthy to be followed by every church and congregation that aspires to vital Christianity and practical religion.'

We hope, for the credit of this Christian city, that this labor of love and Christian duty for suffering humanity was generally practised in the churches of this city yesterday; for surely, if it is proper and profitable to address the throne of grace in view of any calamity impending over a fellow-creature and Christian brother, we may certainly implore God's mercy for a hunted fugitive, and justly solicit the aid of Heaven to overrule and avert the horrible doom that awaits the captured fugitive. J.

'SPIRITUAL MANIFESTATIONS.'

HEAR THE OTHER SIDE.

Mr. Editor:

As a certain communication, or, I may say, certain communications have appeared in the columns of your paper, calculated to give your numerous readers a one-sided view of what are termed Spiritual Manifestations, and as there are two sides to the question, and your columns are open to the truth, will you be kind enough to publish the enclosed communication from the Transcript of this day in your paper, and oblige many friends?

Yours, respectfully, G. E. H.

Boston, Jan. 25, 1851.

SPIRITUAL MANIFESTATIONS.

We, the undersigned, having witnessed, this day, at the house of Mr. LaRoy Sunderland, (No. 28 Eliot street, Boston,) the following phenomena, deem it proper, in this way, to make mention of them.

When we entered the room, there were some ten persons surrounding a table, conversing with the spirits; and as many more in the room as spectators, watching the movements of the others. Mrs. M. Cooper was the medium. There were constant and frequent rappings *upon the table*, and responses to various and ingenious *test questions*, all of which were admitted to be *answered correctly*; and the company expressed themselves as being *satisfied* with the answers given. We saw no motion of the medium which would indicate that she had, personally, any thing to do with the responses given; and we think she could not have had. The rappings were made on the table, without exception.

After this circle had retired, we, the undersigned, surrounded the same table, when the following occurrences were observed:—

1. In answer to the question, 'If any of our guardian spirits were present?' loud and prompt responses were heard upon the table, the vibrations of which were *distinctly* felt by our hands; and we are positive that Mrs. Cooper did not touch the table at all.

2. We then asked the spirits if they would give us some *physical* manifestations, and we were promptly answered by raps in the affirmative. *The table was then immediately moved in various directions*, from one to two feet; and, at our request, was, quite a number of times, *turned over into the laps of those surrounding it*. In two instances, it was raised *entirely from off the floor, and we are* positive *that no human instrumentality* was employed in producing these results.

For the purpose of varying the experiment, we all took hold of the top of the table, holding it clear of the floor in our hands, when it was violently shaken, while yet so suspended, as if its standard had been seized by strong hands, and it apparently varied in weight from twenty to two hundred pounds.

3. Among the *test questions* proposed and satisfactorily answered, was one by G. F. Farley, Esq., of Groton, Mass, substantially as follows:—'What relation is this spirit to me?' *Ans.* 'Your brother.' 'What was your given name?' *Ans.* '*Perez*,' which was spelled out promptly by the alphabet. Mr. Farley then stated, to the astonishment of the company, that this was his brother's name, and that he died some fifty years ago—facts unknown to any other person present.

[Mr. Farley himself may be referred to for the truth of what is here stated.]

In the evening of the same day, we met again, with an addition to our circle. [Mr. Farley, of Groton, and G. A. Somerby, of Wayland, were present at both sittings,] and in the evening, Mr. George E. Haskell, Dr. Z. Rogers, Moses Babcock, and Dr. L. B. Larkin, of Wrentham, were also present. The circle was formed in Mr. Sunderland's back parlor, as before, when the following, among other phenomena, were produced. On holding each other's hands, so that no hand was at liberty in the room, a *centre table*, around which we were sitting, *was raised up from the floor five times*, and let down with considerable force, so as to shake the floor. Once or twice, the raps were made, not *on* the table, but *with it*, the table being used by the spirits, as we were assured, to rap with, on the floor.

Five times the table was upset and turned over, so that it fell sideways upon the floor, with violence. A small bell, which stood upon the table, was moved, without human hands, from the table four times; it was thrown upon the floor, thrown into the lap of Dr. Kibbee, and, finally, it was removed by the spirits, and they spelled out, 'Find the bell!' which was the first we knew of its absence. Search was made by one of the company, while the rest remained in the circle, holding each other's hands. After the search had been continued for some minutes, the bell was accidentally discovered in Mrs. Cooper's lap, as it fell out of the folds of her apron. During the whole of this time, both of Mrs. Cooper's hands had been held in the hands of two of the company, standing or sitting by her side.

We can only say, that we have been profoundly impressed with the conviction that no human agency whatever was used in the production of the phenomena we have described.

Signed, Boston, Jan. 22, 1851.

C. P. Kibbee, M. D., Springfield, Mass.
Rufus Elmer, " "
Nelson L. Elmer, " "
Theodore M. Smith, Boston, "
George E. Haskell, " "
Z. Rogers, Charlestown, "
Moses Babcock, " "

GRACE GREENWOOD ON DR. DEWEY.

From an article by Grace Greenwood in the National Era, we take the following sketch of Dr. Dewey's famous pro-slavery Lecture:

Early in the winter, we heard a lecture, delivered before the Lyceum of Lynn, Mass., by a distinguished Doctor of Divinity. We went to hear a literary or scientific discourse, such as was usually brought before that Society, where reformers were under bonds, at least of honor, not to agitate. Such was the general desire and expectation. But we had, under a disguising title, a political harangue—a flippant, ungenerous tirade against reforms and reformers, a glorification of compromise, and a defence of the Fugitive Slave Bill. Setting aside the unworthiness of the imposition in putting off a one-sided partisan production on a mixed audience, assembled to hear a popular lecture, it was a poor performance in itself, illiberal in spirit, illogical in reasoning, wanting in noble ideas and eloquent delivery. This speaker has a manner happily peculiar to himself, and quite indescribable, a certain unsteadiness of footing and indistinctness of tone, an indolent indifference, a lounging, rolling way, particularly ill-adapted to give force to 'words of truth and soberness.'

Yet we recollect being in one passage greatly struck by his manner. He was endeavoring to define what was absolute right and absolute wrong. It was not a sin to obey this Fugitive Slave law, he said; so far from being so did he consider it, that he would obey it, even if it should require him to return his own brother or child into bondage. But, to utter an untruth was to do an absolute wrong—he would not tell a lie to save his own liberty, his life, or the lives of all those dear to him. As he paused for a moment, and looked round on his audience, after giving utterance to this severe morality, standing with his figure no longer lounging on the desk before him, but gathered up to its full height—his eyes, before half-closed, now open and beaming, with his arms folded, and a stern and awful virtue making rigid his set lips, he impressed us, profoundly impressed us, as a remarkably fine example of the *clerical Pecksniff.*

'Woe's the day!' would our old grandfather have said, 'woe's the day when women set up to rebuke the clergy!'

Ah, no, dear grandfather, woe's the day when the clergy deserve such reproof!

The Indiana Black Laws, adopted by the State Convention to frame a new Constitution, provide as follows:—

The first section, providing that no negro or mulatto shall come into the State after the adoption of the Constitution, passed, 94 to 40.

The second section, making all contracts with them void, and fining all persons employing them not less than ten or more than five hundred dollars, passed, 78 to 59.

The third section, appropriating the fines collected under this article to the colonization of the negroes now in the State, passed, 106 to 33.

The fifth section, providing that the Legislature shall pass laws necessary to carry out this negro article, passed, without the ayes and noes.

The sixth section, requiring the separate submission of this article to the people—'exclusion and colonization of negroes and mulattoes—aye or no'—passed, 82 to 54.

The late Tragedy in Braintree.—A letter from Peaer Grieve, of Zanesville, Ohio, addressed to the Postmaster of Braintree, leaves no doubt that the suicides were his son and his son's wife. He describes the parties exactly, and also articles which the deceased have left. A slip enclosed in the father's letter says:—

'These unfortunate persons were the victims of the delusive doctrines taught by Andrew Jackson Davis, *et id omne genus*. By a too easy creduly in 'spiritual knockings,' and the humbugs of the day, they have been led from the path of truth, resulting, probably, in partial insanity.'

☞ Hon. Henry Wager, of Utica, has been appointed a delegate to the World's Fair, in the place Ex-President Van Buren, who declines to go.

☞ Harry Wilson, a celebrated English chess player, is dead.

☞ The first trial by jury took place in Vienna a few weeks since, and a large crowd were present to see how it worked.

☞ The only English papers admitted into Rome are the *Times* and the *Morning Chronicle*, which are permitted only to the English club.

☞ The deaths in London, last year, were 48,579, or 1 in 45 of the population.

☞ The hippopotamus has caused an increase of £6,186 in the last year's receipts of the London Zoological Society.

☞ The Catholic Church in the United States has six Archbishoprics, twenty-eight Bishoprics, and two Apostolic Vicarites.

New Orleans, Feb. 17.—Accounts have reached this city of the explosion of the steamer Bride, in Red river, by which two persons were instantly killed, and five others badly wounded.

☞ The dwelling of a Mrs. Swinden, near Macon, Ga., was destroyed by fire lately, and she and her four children perished in the flames. It is supposed that in a temporary fit of insanity, she murdered her children and fired the house.

☞ A young barrister of Berlin, oppressed by pecuniary difficulties, leaped with his two children into the river Spree. The children were drowned, but the instinct of life caused the father to struggle and cry out. He was rescued, and is in custody, awaiting his trial for the act.

☞ Jachimo Guiccioli, who represents himself to be a natural son of Lord Byron, recently appeared before the Marylebone Police, naked and drunk. He said he had been robbed, when assistance was given him.

☞ Mr. Mitchell, an Edinburgh engraver, intends sending to the exhibition a piece of gold so small that an ordinary pin's head will cover it; yet it contains the whole of the Lord's Prayer.

☞ An English company are about to light the town of Newry with gas made from water, at the rate of 1s. per thousand cubic feet.

Consupmtion and Liver Complaint.

IF neglected, colds soon run into these formidable diseases. Before the sufferer is aware of it, he is far gone, beyond the reach of most remedies. But there is one hope for the afflicted, which will shine like the rainbow in the storm. SCHENCK'S PULMONIC SYRUP, if perseveringly used, will restore to health almost every case of this much dreaded and too frequent disorder. The following certificate, voluntarily contributed by the grateful sufferer, will convince the most skeptical that the great remedy of the age, for Consumption in all its forms, is

SCHENCK'S PULMONIC SYRUP.

Chas. G. Johnson was taken Dec. 1848, with a heavy cold, which produced incessant coughing, accompanied with acute pain on the right side, pains in the back under the right shoulder, having heavy night sweats, high fevers, &c. I expectorated from a pint to a quart of nauseous matter evey twenty-four hours, and was gradually sinking under the weakening progress of my disease. I took fifteen bottles, and feel myself once more restored to health. I will further add, that the consulting physician seeing the action of the medicine, fully approved of its use. To give the reader some idea of the severity of my case, and the rapid cure effected by the Syrup, I will state that my usual weight in health, was 177 pounds, which was finally reduced by my sufferings to but 121 pounds; yet, on the first of September, 1849, I weighed 174 pounds; thus gaining, in a few months, 53 pounds, and within three pounds of my heaviest weight.

Signed, CHARLES G. JOHNSON.

We, the undersigned, residents of Bristol and vicinity, are well acquainted with Mr. Johnson, and know him to have been afflicted as he states above. We also know that he used Schenck's Pulmonic Syrup, and have every reason to believe, that to this medicine he owes his preservation from a premature grave. The known integrity and position in society of Mr. Johnson, however, is a sufficient guarantee to the public of the truth of his statement.

LEWIS PRATT, Pratt's Hotel; LEWIS M. WHEATON, merchant; CHESTER M. STURDEVANT, coal merchant, formerly of Boston; JOHN W. BRAY, merchant; JAMES M. HARLOW, clergyman of Presbyterian Church; S. B. HOLT, Hotel, Burlington; JAMES B. SCOTT, book agent; A. L. PACKER, coal agent.

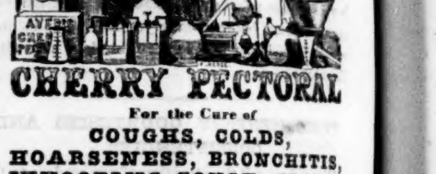
A Treatise on the History of Consumption, in a neat pamphlet, can be had gratis, on appplication to the agents in Boston. Sold in Boston by

REDDING & CO.,
8 STATE STREET,

Agents for Dr. J. H. Schenck, Philadelphia. Price $1 per bottle, or six bottles for five dollars.

Sold in Salem by H. Whipple; Lowell, Carleton & Hovey; Newburyport, J. G. Tilton; Portsmouth, W. H. Preston; New Bedford, C. A. Clark; Taunton, F. S. Munroe; Fall River, John Russell: Worcester, M. B. Green; Springfield, B. K. Bliss; Providence, Rowe & Co.; Bangor, D. Bugbee; East Thomaston, R. S. Slocomb; Saco, T. B. Murray; Montpelier, Vt., Town and Hali.

AYER'S



CHERRY PECTORAL

For the Cure of

COUGHS, COLDS, HOARSENESS, BRONCHITIS, WHOOPING-COUGH, CROUP, ASTHMA and CONSUMPTION.

THIS truly valuable remedy for all diseases of the Lungs and Throat has become the chief reliance of the afflicted, as it is the most certain cure known for the above complaints. While it is a most powerful remedial agent in the most desperate and almost hopeless cases of *Consumption*, it is also, in diminished doses, one of the mildest and most agreeable family medicines for common coughs and colds. Read below the opinion of men who are known to the world; and the world respect their opinions.

FROM PROF. HITCHCOCK.

James C. Ayres: Sir—I have used your 'Cherry Pectoral' in my own case of deep-seated Bronchitis, and am satisfied from its chemical constitution that it is an admirable compound for the relief of laryngial difficulties. If my opinion as to its superior character can be of any service, you are at liberty to use it as you think proper.

EDWARD HITCHCOCK, LL. D.,
President of Amherst College.

From the 'LONDON LANCET.'

'AYER'S CHERRY PECTORAL is one of the most valuable preparations that has fallen under our notice. After a careful examination, we do not hesitate to say we have a large appreciation of its merits, and the fullest confidence in its usefulness for coughs and lung complaints.'

Dr. Brewster, of Windham county, Conn., sends us the following testimony:—

Dr. J. C. Ayer: Dear Sir—I have enclosed you a certificate from Mrs. Catharine A. Cady, a highly respectable lady of this village, wife of Mr. Seth Cady, Deputy Sheriff, Windham county, Connecticut. The cure in her case was very prompt, and has attracted general attention.

W. A. BREWSTER, M. D.

West Killingly, Conn., Sept. 28, 1848.

This may certify, that I was afflicted with a very severe cough in the winter of '47–48, which threatened to terminate in consumption. I had tried many medicines in vain, and was cured by the use of '*Ayer's Cherry Pectoral.*' CATHERINE K. CADY.

DIRECT EVIDENCE.

Dr. J. C. Ayer, Lowell: Dear Sir—Feeling under obligations to you for the restoration of my health, I send you a report of my case, which you are at liberty to publish for the benefit of others. Last autumn, I took a bad cold, accompanied by a severe cough, and made use of many medicines without obtaining relief. I was obliged to give up business, frequently raised blood, and could get no sleep at night. A friend gave me a bottle of your Cherry Pectoral, the use of which I immediately commenced according to directions. I have just purchased the fifth bottle, and am nearly recovered. I now sleep well, my cough has ceased, and all by the use of your valuable medicine.

E. S. STONE, A. M.,
Principal of Mt. Hope Seminary.

From Dr. Bryant, Druggist and Postmaster, Chicopee Falls, Mass:—

Dr. J. C. Ayer: Dear Sir—Enclosed please find remittance for all the CHERRY PECTORAL last sent me. I can unhesitatingly say, that no medicine we sell gives such satisfaction as yours does; nor have I ever seen a medicine which cured so many cases of Cough and Lung Complaints. Our physicians are using it extensively in their practice, and with the happiest effect.

Truly yours, D. M. BRYANT.

Prepared by J. C. AYER, Chemist, Lowell, Mass. and sold by all Druggists and Dealers in Medicine throughout the country.

Dec. 20. tMar.27

George Thompson, Esq., M. P.

A BEAUTIFUL Portrait of this distinguished philanthropist, from a daguerreotype by Chase, lithographed in the highest style of the art, by Bufford, is for sale at 25 cents, at the Bookstore of the Publishers, JOHN P. JEWETT & CO.,

Dec. 13 Nos. 17 and 19, Cornhill.

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For Colored People, (male and female,) under Rev. Mr. Grimes's Church, Southac Street.

A BENEVOLENT Christian public are solicited for aid to receive all free, who are willing to be instructed, and not able to pay. The smallest donation in money, books or stationary, placed in the hands of Rev. Mr. Grimes, gratefully received and accounted for.

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